A COLLOQUY ON BAPTISM

A. W. RICHARDSON

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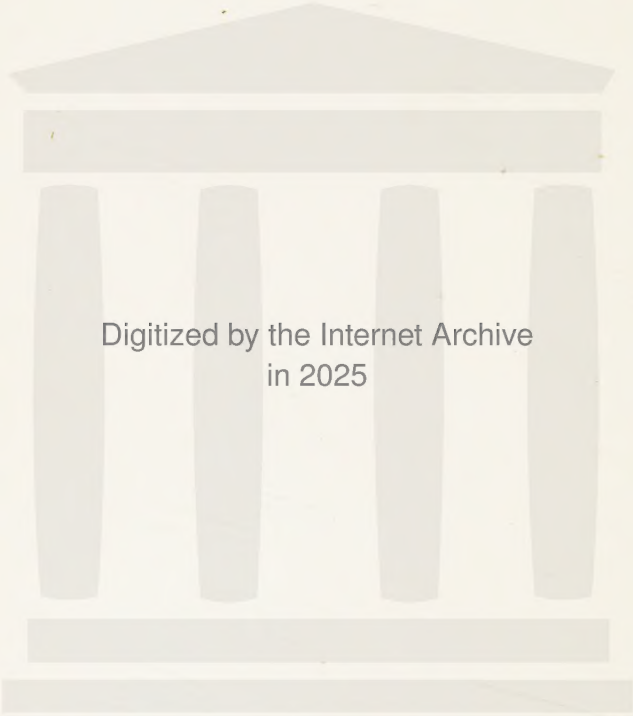

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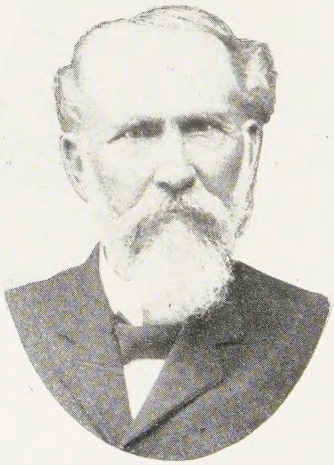

A. W. RICHARDSON.

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A Colloquy on Baptism

BY

The Twin Brothers
ALPHA and OMEGA

A. W. RICHARDSON
ERA, TEXAS

Baptism
Title

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CONTENTS

PART I. 7–90

PART II. 91–143

PREFACE.

SEVERAL years ago while in conversation with the late T. B. LaRue, M.D., deacon of the Smith's Grove Baptist Church, Smith's Grove, Ky., he remarked: "I wish someone would write a book on the action of baptism in the colloquial style, giving both sides of the question. I think such a book would do good."

The purpose to write such a book began at once to take form in my mind, and the result is the present volume, which I now send forth to the world.

I began at once to note the arguments, both those read in their books and magazines, and also those heard from the pulpit. These arguments and statements I have presented as strongly as possible, and then endeavored from a grammatical, logical, and philological standpoint, to show their fallacy. How well I have succeeded is left to the kind reader to decide.

The importance of such a book will at once become apparent when we consider the fact that a New Testament Church can consist only of immersed believers; so that, if the affusion idea were fully carried out, the Church of Jesus Christ would be destroyed from the earth.

Immersion is as much a part of the Commission as teach is a part of the Commission; and hence the Commission cannot be carried out with immersion left off. "Go ye, therefore, disciple all nations, immersing them into the name of the Father, and of the Son, and of the Holy Spirit; teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you alway, even unto the end of the world. Amen."

THE AUTHOR.

The author is indebted to Rev. J. T. Christian, and others, for many of the historical statements found in this volume.

PART I.

ALPHA—"Brother, it has been six months since you professed a hope in Christ, and I would suggest that you join the church the next time Bro. Melton comes, and be baptized; then we can go to Conference together in November."

Omega—"I have not made up my mind, as yet, to join Bro. Melton's society. I have very serious doubts as to the Scripturalness of what Bro. Melton is pleased to call baptism."

Alpha—"That need not stand in your way at all; he will baptize you any way you prefer. If you wish to be sprinkled, he will sprinkle you; or if you want to be immersed, he will immerse you. He told me when I joined that he always gave candidates their choice. He said he preferred sprinkling as the most suitable mode, yet he was no stickler for any one mode, but said sprinkling and pouring were much more convenient."

Omega—"So I understand. But he also said that immersion was not taught in the Bible, and that Christ never commanded immersion for baptism. Again, he said that immersion was indecent, especially for refined ladies."

Alpha—"Yes, I remember he did so say; but you know that our church teaches that immersion is baptism, and administers it when the candidate prefers it. You will find it taught in our Discipline, along with sprinkling and pouring."

Omega—"Yes, I know your Discipline so teaches, and that your church sometimes immerses for baptism. But do not your preachers say the Discipline is based upon the Bible, and that there is nothing in the Discipline contrary to Bible teaching?"

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Alpha—"Yes, they teach that, so far as doctrines are concerned, the Bible and the Discipline are in perfect harmony."

Omega—"That being true, I would be glad to have you harmonize the two statements: 'Immersion is not taught in the Bible,' and 'The Discipline teaches that immersion is baptism.'"

"Another thing that puzzles me is, how your preachers can perform an act in the name of the Father, Son, and Holy Spirit, and call it baptism, and at the same time say Christ never commanded the act; and that it is indecent for certain persons to submit to it. That alone would form an insuperable objection to Bro. Melton's baptizing me. He would perform an act for me in the name of the Holy Trinity, which act, he says, Christ never commanded.

"To me, baptism is a very serious matter. It is performed in the most awful name human lips ever uttered. How a man can lightly take that name into his lips and say: 'I baptize thee in the name of the Father, Son, and Holy Spirit' when he does not believe the Lord ever commanded the act, is something I cannot reconcile upon principles of obedience or a proper regard for Divine authority. To me it seems very presumptuous, not to say sacrilegious."

Alpha—"Oh, well, I could not set myself up against the leaders of the Pedo-Baptist world and pronounce their work as presumptuous and sacrilegious, as you have done. I must defer to their wisdom till, at least, I shall have thoroughly examined the subject for myself."

Omega—"Very well, Brother, nothing could give me more pleasure than to thoroughly investigate this subject, that we may know the mind of the Spirit who gave us this important command. I believe the act of baptism is as easily understood as that of the Lord's Supper. I believe the Lord is too good and too wise to give his children a command to obey and not make it sufficiently plain to be understood. Any other conclusion would be a reflection upon the wisdom of Christ.

"I now propose that we write down three propositions, which we will test by the word of God, and whichever way the scale turns, I will go, for I cannot afford to go wrong when the right way may be known.

"PROPOSITIONS:—(1) *Baptizo* means immerse or its equivalent; (2) *Baptizo* means sprinkle or its equivalent; (3) *Baptizo* means pour or its equivalent."

Alpha—"I think the first proposition had as well be left off, inasmuch as our church admits all it involves."

Omega—"I think differently, my Brother. It is the only proposition that does not involve a contradiction."

Alpha—"Do you not remember that Bro. Melton said last Sunday, in his sermon, that the church he represented believed in and practiced immersion for baptism? I do not think I should be required to negative a proposition which we, as a people, believe."

Omega—"And do you not remember, also, that, after having made the admission that *Baptizo* means to immerse, he spent an hour in an attempt to prove that it did not mean to immerse, but that it meant to sprinkle or pour?

"If *Baptizo* means immerse, sprinkle, and pour, as you contend, and that any one of these three acts is baptism, then immerse demands the same consideration at our hands that sprinkle and pour demand, and should not be set aside or ignored, as is done by those who believe in affusion for baptism. Here is a great inconsistency. Either deny it a place in the Divine economy altogether, or else give it proper consideration as a command coming from the Master. Why did he not quote Scripture to prove his assertion, that *Baptizo* meant to immerse, instead of quoting Scripture, and making argument after argument, to prove to the people that it did not mean to immerse?

"True, he quoted several texts, but all of them, except two, were such as merely refer to the ordinance, without giving any of the details of its administration. He quoted from Rom. 6: 3, 4, and Col. 2: 12, where the manner of baptism is given; but did he do so to prove that immersion was baptism? No. But in an attempt to prove that baptism was by affusion, he clearly perverted these texts to sustain his theory."

Alpha—"His use of these texts was to show to the people that these texts, so much relied upon as teaching immersion, taught just the reverse; that instead of teaching immersion, they taught affusion. I think he proved most conclusively

that the baptism here referred to was Spiritual baptism; and as the Spirit was poured out upon the people, therefore, pouring water upon a proper subject, was the baptism commanded by Christ."

Omega—"Do you remember what he said about being buried with Christ in baptism?"

Alpha—"Yes, he said when the Spirit was poured out upon us we were buried into Christ, and that the act of baptism must correspond to that of Spirit baptism, which was by pouring. I thought it a most conclusive argument."

Omega—"Did you ever know of anyone upon whom water was poured or sprinkled for baptism to be thus buried? You say Bro. Melton sprinkled a little water upon your head and called it baptism; were you buried in that act? If not, where is the correspondence? Mind you, he said this burial with Christ in Rom. 6: 4, is Spiritual baptism, and that water baptism must correspond to it. Then must there not be a burial in water, or else the correspondence is broken?"

Alpha—"I think you failed to get his full meaning. His argument was, 'The mode, as we call it, was pouring;' that is, pouring out of the Spirit upon the people, but the result was burial into Christ."

Omega—"Very well, Brother; I think I now understand. In your baptism, water was sprinkled upon you; this sprinkling was the mode of your baptism, but the baptism, or the result of the act, was something else—a burial, according to your argument. Did a burial as a result follow? If not, where is the correspondence? Mind you, Paul says not one word in Rom. 6: 4, about Spiritual baptism; not one word about sprinkling or pouring; but simply says: 'We were buried with (not in) Christ by baptism.' 'Buried with Christ in baptism.' No amount of argument can disprove a fact. It is a fact that Paul says: 'We are buried with Christ in baptism;' that is, in the act of baptism. Now, unless you can establish the fact that you were buried by the act performed for you, which you call baptism, you are still unbaptized, you yourself and Bro. Melton being judges. John said, Matt. 3: 11, 'He shall baptize in,' or, if you prefer it, 'with the Holy Spirit.' Here we have Christ as the administrator of Spiritual baptism, and the Holy Spirit as the

element. Let us now take Bro. Melton's interpretation of these texts, which is that of the Pedo-Baptist world, with few exceptions, and see what we have. The interpretation changes Christ from that of administrator to that of element, and the element, the Holy Spirit, to that of administrator. But in Matthew it is said, 'He (Christ) shall baptize you in the Holy Spirit.' In Acts 1:5, Christ said: 'Ye shall be baptized in the Holy Spirit not many days hence.' Here Christ is, to all intents and purposes, represented as the administrator of Spiritual baptism, and the Holy Spirit as the element. Mark this fact: Paul does not say we were buried into Christ, but says: 'Buried with Christ in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead.' Paul could not have used such language unless Christ had been buried in baptism. Could you walk with me unless I walked? Paul says we were buried with Christ in baptism, and then in the 5th verse, explains what He means. 'For if we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection?' What is more the likeness of death than a burial in water? And what is more the likeness of a resurrection than an emersion out of water?

"But as you object to the first proposition, as written, I will put it in this form: '*Baptizo*, in the New Testament in no instance, means to sprinkle or pour, but to immerse or its equivalent.' This will place me in the attitude to affirm a negative, but I have the world's best scholarship to sustain me."

Alpha—"That is all I could ask, and, if I am not greatly mistaken, you have assumed a very difficult task."

Omega—"Very well; if I fail, you shall have the pleasure of seeing Bro. Melton sprinkle water upon me; then we will go to Conference together in November."

"The first thing for us to do is to ascertain what meaning the Greeks gave to the word *Baptizo;* and, secondly, if Christ and the apostles attached to it the same meaning."

Alpha—"Yes, that will be the proper thing to do. As I understand it, the discussion turns upon this one word—*Baptizo*. Immerse, sprinkle, and pour are under discus-

sion only as meanings of *Baptizo*, and that you are bound to establish that of immersion to the exclusion of sprinkle and pour."

Omega—"That states the case exactly, and I am now ready for work. How many Greek lexicons have we?"

Alpha—"We have twenty-four in all."

Omega—"That number will be sufficient for our purpose. Will you please turn and read the definitions given by these learned men of the word *Baptizo*, while I write them down?"

Alpha—"I read first from Liddell & Scott—'*Baptizo*, to dip in or under water.'

"J. H. Thayer—'*Baptizo*, to dip repeatedly, to immerse, to submerge.'

"Bass—'*Baptizo*, to dip, to immerse, to wash in water.'

"Hendricus—'*Baptizo*, to merge, to immerse, also to dip.'

"Stephanus—'*Baptizo*, to merge, to immerse, also to dip.'

"W. Pope—'*Baptizo*, to dip in, to dip under.'

"Wahl—'*Clavis*, to dip, to dip repeatedly, to wash.'

"E. W. Bullinger—'*Baptizo*, to immerse for a religious purpose.'

"Cremer—'*Baptizo*, to immerse, to submerge.'

"J. W. Fradensdorf—'*Baptine*, to baptize, to dip.'

"Prof. E. A. Sophocles, a native Greek—'*Baptizo*, to dip, to immerse, to sink.'

"Suicer—'*Baptizo*, to immerse, to dip.'

"Scapla—'*Baptizo*, to merge, to immerse.'

"Stokius—'*Baptizo*, by the force of the word, indicates the idea of dipping or immersion; properly speaking, it is dipping or immersion in water.'

"Robinson—'*Baptizo*, to dip in, to sink, to immerse.'

"Greenfield—'*Baptizo*, to immerse, to immerge, to sink.'

"Groves—'*Baptizo*, to dip, to immerse, to plunge.'

"Green—'*Baptizo*, to dip, to immerse.'

"Donnegan—'*Baptizo*, to immerse repeatedly in a liquid, to submerge.'

"Simonis—'*Baptizo*, to dip.'

"Schleusner—'*Baptizo*, properly, to immerse, to dip, to immerse in water.'

"G. T. Lascarides—'*Baptizo*, to dip.'

"Schenttynius—'*Baptizo,* first, properly to dip, to immerse.'

"Let us now see what we have from these noted Greek scholars:

"(1) Eighteen of them give dip as the meaning of *Baptizo.*

"(2) Seventeen of them give immerse as its meaning.

"(3) Thirteen of them give both dip and immerse as its meaning.

"(4) Not one of them gives either sprinkle or pour, or any word of kindred signification.

"Brother, we are now dealing in facts, and facts must stand if theories fall. A theory, without facts to support it, is like a fruit tree without fruit, worthless. These are your books; that is, they are all Pedo-Baptist books, written as text books to teach us the meaning of Greek words. If they did not mean what they say, what did they mean? Knowing both the Greek and English languages, did they purposely deceive the world by giving a false definition; or did they, as honest men, tell us what the word means?"

Alpha—"Did they not believe sprinkling and pouring to be modes of baptism, and so practice?"

Omega—"Some of them did so believe and practice, but this only involves them in a worse dilemma. As scholars, they say the word means to dip or immerse; and some of them go so far as to say: 'There is no evidence that Luke, and the other writers of the New Testament, put upon this word meaning not recognized by the Greeks.' So we see they taught one thing as scholars, but did an entirely different thing as theologians. Had they given sprinkle and pour as definitions of *Baptizo,* in common with immersion, there would have been some reason for their practice; but this they did not do in a single instance."

Alpha—"It is exceedingly strange to me that men of high standing, men of recognized scholarship, men who were leaders in thought and moral reforms, would say one thing is true, and yet do something else which you say is entirely different, unless there be good reason for it."

Omega—"Yes, Brother, it is strange; nevertheless it is true. I will give you all the proof you want, and that, too,

from men of undoubted standing, both as scholars and theologians. Please turn to *Wesley's Notes on the New Testament* and read his comment on Rom. 6: 3: 'We are buried with him, alluding to the ancient manner of baptizing by immersion.'

"Now turn to Adam Clark and read his comment on the same Scripture: 'We are buried with him by baptism into death. It is probable that the apostle alludes to the mode of administering baptism by immersion.'

"Here is a quotation from Cardinal Gibbons, the leading Catholic of America. He says: 'For several centuries after the establishment of Christianity, baptism was usually conferred by immersion; but since the twelfth century the practice of baptizing by affusion has prevailed in the Catholic Church.'

"Conybear & Howson say: 'It is needless to add that baptism was, unless in exceptional cases, administered by immersion, the convert being plunged beneath the surface of the water, to represent his death to the life of sin; then raised from this momentary burial, to represent his resurrection to a life of righteousness.'

"Dean Stanley said, in 1870: 'The change from immersion to sprinkling has set aside the larger part of the apostolic language regarding baptism, and has altered the very meaning of the word.'

"Dollinger, a Catholic, said in 1861: 'The Baptist position is incontrovertible from the Protestant standpoint, since they have the clear Bible text for baptism, and church tradition decides neither for nor against.'

"But why multiply these quotations? We counted the number of Pedo-Baptist authors who have made similar concessions; how many were there?"

Alpha—"About three hundred, I believe."

Omega—"How many did we find who said the practice of the early churches was that of sprinkling or pouring; or that the word *Baptizo* meant to sprinkle or pour?"

Alpha—"Not one; we were only looking up Baptist proof."

Omega—"Then we have three hundred in evidence, to none, in favor of immersion. That these men were compe-

tent to pass upon this question, you will hardly deny. Many of them wrote commentaries upon the Bible, others wrote encyclopedias, while others of them were college and university Presidents and teachers. Now, if they did not mean what they gave out to the world as scholars over their own names, what did they mean? Who can answer?

"Some of them tell us when and under what circumstances affusion for baptism began, even giving the names of those upon whom water was first poured for baptism. If historical facts have any weight with you, you are bound to admit that the ordinance of baptism has been changed from immersion to that of affusion by men since the days of the apostles."

Alpha—"I do not believe any man or set of men have a right to change the Word of God to make it mean something else than that He intended; and if convinced that He has not commanded baptism by affusion, I shall not be slow to reject it, for I can not afford to be wrong when I may as well be in the right."

Omega—"That is sensible talk, my Brother. Now, in view of the importance of this subject, and for the sake of right conclusions, we will look at these lexicons and authors from another standpoint. Suppose, for instance, that these lexicons and authors had been Baptists, and with the same unanimity had said that *Baptizo* meant to sprinkle, or that the ancient manner of baptizing was by sprinkling, how could any immersionist stand up and say it means to immerse?"

Alpha—"I, for one, could not do it."

Omega—"But that is just what every Pedo-Baptist in the land is doing, and you among the number. These scholars all say it means to immerse, as its primary meaning, but not in a single instance do they give it to sprinkle or pour; yet, in the face of all this, the Pedo-Baptists say it means to sprinkle or pour. Strange, indeed!

"I wish you to take Liddell and Scott and translate this English text into the New Testament Greek: 'I indeed immerse you in water unto repentance.' *Math.* 3: 11, *American Bible Union Translation.*

Alpha—"Why not use the Authorized Version?"

Omega—"Authorized Version?"

Alpha—"Yes, 'The King James' translation.'"

Omega—"Who authorized the King James' translation, please?"

Alpha—"You know it is called the Authorized Version, and I suppose there is good reason for so calling it."

Omega—"I suppose nothing of the kind. One version is as much authorized as another. Some versions are better than others, because they more nearly represent the original. But no man has a right to authorize one version to the exclusion of others, if King James of England did pass such an edict."

Alpha—"Bro. Melton said that, if he were in my place, he would not discuss this question with you unless you would agree to use the Authorized or King James' translation. He says the American Bible Union translation is not reliable; that the best scholarship of the world have discarded it."

Omega—"He means, I suppose, Pedo-Baptist scholars. The truth of the matter is, the American Bible Union has given a faithful translation of the passage under consideration, while the King James' does not. King James laid his translators under restrictions; that certain words were to be kept and not translated, and *Baptizo* is one of the words, being simply transferred, not translated. But those in charge of the work of the American Bible Union were bound by the following rule in the translation of every word of the original. The rule reads thus: 'The exact meaning of the inspired text, as that text expressed it to those who understood the original Scriptures at the time they were first written, must be given in corresponding words and phrases, so far as they can be found in the English language, with the least possible indefiniteness.' In this case, both parties followed their rules, the King James' translators simply transferring it by giving it an English termination, spelling the word baptize, instead of *Baptizo*. The others translated it by a corresponding English word, immerse.

"But as to the text, it matters not what translation it is from, the point is, the translation of this simple English sentence into pure New Testament Greek."

Alpha—"I have here the text you gave me, which reads in the Greek: '*Ego men Baptizo humas en hudati eis metanoian.*'"

Omega—"Very good, my Brother, was there no other word by which you could have rendered immerse into Greek except *Baptizo?*"

Alpha—"Not with the restrictions you laid upon me. Your demand was that it be rendered into pure New Testament Greek. After a careful search of the New Testament, in the original, I find *Baptizo*, in one of its forms, is used in every instance where the ordinance of baptism is referred to."

Omega—"I am glad of your success as a translator; and now, by your assistance, we will gain an important point. If immerse in English is *Baptizo* in Greek, then it follows that *Baptizo* in Greek is immerse in English. Hence, to say, 'I baptize you,' is to say, 'I immerse you.' If you will take the Greek lexicons we have examined, and render *Baptizo* by any word expressive of affusion, you will have accomplished what no other man has ever done.'

Alpha—"You know, Brother, it cannot be done. In our examination of the lexicons we found that eighteen of them gave dip, seventeen of them gave immerse, while twelve of them gave both dip and immerse as primary meanings; but not one of them gave sprinkle or pour, not even in a remote sense."

Omega—"Then the lexicons are clearly on my side of this question, and so we have scored another point; and from henceforth you will have to argue against your own scholarship in your contention for sprinkle and pour as meanings of *Baptizo.*

"Let us have one more translation. Take this simple English text: 'Then will I sprinkle upon you clean water.'

Alpha—"The Greek of the sentence is: '*Raino epi humas katharon hudor.*'"

Omega—"Now please turn to the Greek New Testament, and see what word is rendered sprinkle in the following texts: Heb. 9: 19-21, and Heb. 10: 22."

Alpha—"The Greek word *Rantizo*, a word that always means to sprinkle.'"

Omega—"Now turn to your Authorized Version, and see if it has sprinkle."

Alpha—"It has. Do you suppose that even a tyro in Greek would render *Rantizo* into English by any other word than sprinkle, as found in these texts?"

Omega—"I have known as strange things as that to happen. When Bro. Melton sprinkled water upon your head and said: 'Alpha, I baptize thee in the name of the Father, and of the Son, and of the Holy Spirit,' did he not make as great a mistake in the use of terms? Should he not rather have used the word *Rantize*, inasmuch as *Rantizo* in Greek corresponds to sprinkle in English, while *Baptizo* in Greek corresponds to immerse in English, and immerse in English corresponds to *Baptizo* in Greek, you yourself being judge? Suppose I immerse a man, and in doing so I use this formula: 'My Brother, I *Rantize* thee in the name of the Father, and of the Son, and of the Holy Spirit,' what would you think of my use of terms?'

Alpha—"I would think you said one thing and did quite another, inasmuch as *rantize* means to sprinkle, and you performed an immersion. Your act and words did not correspond."

Omega—"Just so, Brother. When Bro. Melton sprinkled water upon you and said: 'Alpha, I baptize thee in the name of the Father, and of the Son, and of the Holy Spirit,' there was involved the same contradiction. He sprinkled water upon a man and called it immersion; I immersed a man and called it sprinkling.

"Had as well dip a man and call it sprinkling as to sprinkle a man and call it baptism. One would be as true as the other.

"There are other words in these texts you have translated, we must not overlook. These are *en*, *eis*, and *epi*. Let us look at *Baptizo* in all its construction with these words. It is always found in the Greek associated with *en* and *eis*, but never with *epi*. But, upon the other hand, we find *Rantizo* and *Cheo* always construed with *epi* and *ek*., which mean on, upon, and out.

"This is significant. You can baptize or immerse a man in or into an element, but you cannot sprinkle or pour a

man in or into an element. You can baptize or immerse a man in water, but you cannot sprinkle or pour a man in water. In I Cor. 12: 13, Gal. 3: 27, Rom. 6:3, we have this construction:

"'For by one Spirit are we all baptized into one body.' 'For as many of you as have been baptized into Christ have put on Christ.' 'Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death.' Here we find *Baptizo* construed with *eis* (into), which could not possibly be the case if the word expresses the act of baptism."

Alpha—"We believe that these texts refer to Spiritual baptism, and not to water baptism. If it be water baptism, I do not see how you can escape the doctrine of baptismal salvation; for whatever act puts a man in Christ secures his salvation. This, we believe, Spirit baptism does."

Omega—"How would it do to read sprinkled, or poured, into these texts? 'Sprinkled or poured into one body.' 'Sprinkled or poured into Christ.' 'Sprinkled or poured into his death.' Common sense would not allow such a reading, much less the Bible."

Alpha—"I know the words sprinkle and pour often occur in the Bible, and that many of our best theologians tell us that baptism was thus administered, under the Old Testament. I heard one of our leading preachers say that Isa. 44: 3, and Ezek. 36: 25, was baptism in prophesy. Also that Psa. 77: 17, was an actual baptism performed upon the children of Israel while crossing the Red Sea, and that it was baptism by pouring. Asaph says: 'The clouds poured out water,' and Paul says this was baptism. Can anything be more to the point? When you wrest this argument from me, you will have accomplished something worthy a polemic."

Omega—"Very good, my Brother. I now propose to gain that distinction. Please turn to and read Isa. 44: 3."

Alpha—"It reads: 'For I will pour water upon him that is thirsty, and floods upon the dry ground.'"

Omega—"Let us take this text in its proper connection, and see what the prophet is talking about; by thus doing, we may arrive at just conclusions. In the first and second verses he says: 'Yet now hear, O Jacob, my servant; and

Israel, whom I have chosen: Thus saith the Lord that made thee and formed thee from the womb, which will help thee; fear not, O Jacob, my servant; and thou, Jesurun, whom I have chosen. For I will pour water upon him that is thirsty, and floods upon the dry ground.' If you will read the whole chapter, you will find that the prophet is speaking of the return of Jacob, or Israel, under Cyrus, again to Jerusalem; and that he will cleanse them from their idols which they had made, to bow down to, during their exile. This cleansing is represented under the figure of water poured out upon them. If this had reference to baptism, then we are forced to accept the fact that God baptized the dry ground also, for he says He will pour floods upon the dry ground. If pouring water upon the thirsty is baptism, pouring floods upon the dry ground is baptism also.

"That it has reference to the return of the children of Israel under Cyrus will readily be seen by reading the 22d, 23rd, and 28th verses. 'I have blotted out, as a thick cloud, thy sins; return unto me; for I have redeemed thee. Sing, O ye heavens; for the Lord hath done it: shout ye lower parts of the earth; break forth into singing, ye mountains, O forest, and every tree therein: for the Lord hath redeemed Jacob, and glorified himself in Israel. That saith of Cyrus, he is my shepherd, and shall perform all my pleasure: even saying to Jerusalem, Thou shalt be built; and to the temple, thy foundation shall be laid.'

"In Ezk. 36: 25, we have another prophecy concerning Israel in their final restoration. This will be clearly seen by reading from the 23rd to the 25th verses, inclusive. 'Moreover, the word of the Lord came unto me, saying, Son of man, when the house of Israel dwelt in their own land, they defiled it by their own way and by their doings; their way was before me as the uncleanness of a removed woman. Wherefore I poured my fury upon them for the blood they had shed upon the land, and for their idols wherewith they had polluted it: And I scattered them among the heathen, and they were dispersed through the countries; according to their own way and according to their doings I judged them. And when they entered unto the heathen, whither they went, they profaned my holy name, when they said to

them, These are the people of the Lord, and are gone forth out of his land. But I had pity for mine holy name, which the house of Israel had profaned among the heathen, whither they went. Therefore say unto the house of Israel, Thus saith the Lord God: I do not this for your sakes, O house of Israel, but for mine holy name's sake, which ye have profaned among the heathen, whither ye went. I will sanctify my great name, which was profaned among the heathen, which ye have profaned in the midst of them: and the heathen shall know that I am the Lord, saith the Lord God, when I shall be sanctified in you before their eyes. For I will take you from among the heathen: and I will gather you out of all countries and will bring you into your own land. Then will I sprinkle clean water upon you, and you shall be clean: from all your filthiness, and from all your idols, I will cleanse you.

"If this is not sufficient to convince you that this prophecy concerns Israel alone, read from the 25th verse to the close of the chapter, and be convinced.

"Just as a great many prophecies concerning the restoration of Israel are couched in figurative language, so is this one, and also Isa. 44: 3. We cannot conceive of God as dipping his uncreated hand in literal water, and sprinkling it upon the people. But we can accept it as a figurative expression, looking to the restoration of Israel, and to their cleansing from idolatry and pollution as a nation. He who performs the sprinkling also performs the cleansing. If you accept the sprinkling as baptism, then you must accept the cleansing as the result of baptism."

Alpha—"I did not accept baptismal salvation in any sense, for I do not believe it; I mean water baptism. I believe we are saved by, or in spiritual baptism. I could concede all you claim for these two texts, that they do refer to Israel's restoration, and yet maintain my position from Psa. 77: 17. This will not down at your bidding so easily. Asaph says: 'The clouds poured out water,' and Paul says this was baptism. I cannot see how you or any other man can frame an argument to set it aside. It is direct proof, it seems to me, of affusion for baptism. If the Israelites were baptized by affusion (and Paul recognized it as baptism), so must I be

baptized by affusion if I would have a Scriptural baptism. It seems to me that I could stake my whole defense upon this one text and rest perfectly easy."

Omega—"And yet, Brother, I propose to show you that you have based your conclusion upon a very sandy foundation. There are but two ways to establish just conclusions. First, by a plain statement of facts; the second, by logical inference. Therefore, if I can show you that you have neither the facts nor logical inference, as a basis of your argument, I show it to be worthless. This I propose to do, first by showing that Asaph was talking about one circumstance and Paul about another. I will make the proof so plain that you will not gainsay it, and will wonder that you ever based an argument upon Psa. 77: 17.

"Let us first compare the two statements of Asaph and Paul. Asaph says: 'The clouds poured out water.' Paul says: 'And were all baptized unto Moses in the cloud and in the sea.'

"Now, note: Asaph uses the plural noun, clouds, while Paul uses the singular noun, cloud. This could not have been the case if both had spoken of the same circumstance. The cloud that followed the children of Israel is spoken of at least thirty-three times, and in every instance the word is used in the singular number, cloud. On the other hand, when reference is had to rain, the plural form, clouds, is used. This shows that Asaph was talking about one circumstance and Paul about another.

"But, again, the cloud of which Paul speaks was with the children of Israel for forty years, remaining sometimes in one place as long as twelve months without moving. Num. 9: 22. 'Or whether it were two days, or a month, or a year, that the cloud tarried upon the tabernacle, remaining thereon, the children of Israel abode in their tents, and journeyed not; but when it was taken up, they journeyed.' It must have been a wonderful rain cloud not to have exhausted itself in forty years, since it is a common thing for rain clouds to exhaust themselves in one hour's time. Would it not be more in harmony with the facts to believe it was a symbol of the Divine Presence, and not a rain cloud at all? As proof, see Ex. 13: 21: 'And the Lord went before them by

day in a pillar of cloud, to lead them the way; and by night in a pillar of fire, to give them light; and to go by day and night.' Psa. 78: 14: 'In the daytime also He led them with a cloud, and all the night with a light of fire.' Deut. 1: 33: 'Who went in the way before you, to search you out a place to pitch your tents in; in fire by night, to show which way you should go, and in a cloud by day.'

"Again, Asaph uses no word of any kindred signification to the word baptize, which Paul uses. Asaph uses the word *ekcheo*, which means, 'to pour out,' while Paul uses the word *Baptizo*, which never means 'to pour out,' but does mean to immerse. Give any man the New Testament to read, and let him become perfectly familiar with the subject of baptism, and then give him the 77th Psalm to read, he will never think of baptism by any expression found therein."

Alpha—"What Asaph calls 'poured out water,' Paul, in I Cor. 10: 1, 2, calls baptism—'Baptized unto Moses in the cloud and in the sea.' Taking these two texts, in connection with Math. 3: 11, 'I indeed baptize you with water unto repentance, * * * He shall baptize you with the Holy Spirit and with fire,' we have a case made out that seems to me to be impregnable. In one instance we have water poured out; in the other way we have baptized with water, both denoting affusion. Now, if you can read immerse or dip into any of these texts, we will have made some progress toward a conclusion."

Omega—"Do you accept the translation of I Cor. 10: 1, 2, as correct?"

Alpha—"I do. 'Unto Moses' is an accepted rendering by the best scholars."

Omega—"What of this little word *'en,'* here rendered 'in?' 'In the cloud and in the sea.' Your contention is that this text teaches baptism by affusion, upon the ground that Asaph says, 'The clouds poured out water.' Tell me how it can be possible that this was baptism by affusion, if this Greek word *'en'* is properly translated 'in'—'in the cloud and in the sea.'

"In a previous argument, you claimed that you had gained a point in that; that the King James' translation rendered *'Baptizo en hudati,'* 'baptized with water.' Here we have

the same translation the King James'—and the same construction, and yet we have, baptized unto Moses in (*en*) the cloud and in (*en*) the sea. Why have it *with* in one instance, and *in* in the other when construed alike in both cases? The cloud and the sea are as certainly the elements here as the water is the element in Math. 3: 11."

Alpha—"*En* is here properly translated in, and could not be rendered *with*, as in Math. 3: 11. These little words, *en* and *eis* are very peculiar, and it is often difficult to know just how to render them. This must be determined by the sense of the text where they occur. I admit that 'in' and 'into' are primary meanings of 'en' and 'eis,' but we cannot always render them literally; but in this text the sense demands that we give the primary or literal meaning, 'in the cloud and in the sea.'"

Omega—"That being true, let us compare Asaph and Paul, and see what there is in common with them. Asaph says: 'The clouds poured out (*ekcheo*) water.' Paul says: 'Baptized in (*en*) the cloud and in (*en*) the sea.' *Ek* cannot be rendered *in*, neither can *en* be rendered *out*. This is sufficient evidence that Asaph was talking about one circumstance and Paul about another.

"Paul says: 'I would not have you ignorant, brethren, how that all our fathers were under the cloud, and all passed through the sea.' Here find the sea had as much to do in this baptism as the cloud. Do you suppose the sea poured out water?

"Again, the expression, 'The clouds poured out water,' denotes a profusion of water—water in abundance. But, on reading Ex. 14: 16, 22, 29, we find that the children of Israel walked upon dry land, which could not have been the case if there had been an abundance of water poured out upon them. These texts read: 'And the children of Israel shall go upon dry ground through the midst of the sea.' 'And the children of Israel went into the midst of the sea upon dry ground.' 'But the children of Israel walked upon dry land in the midst of the sea; and the waters were a wall unto them on their right hand, and on their left.'"

Alpha—"I see nothing in these verses opposed to my view of this question. I have often seen our preachers pour

water upon candidates for membership when there was no profusion of water, as you seem to think these texts indicate."

Omega—"Yes, I will accept that statement. When you had water sprinkled upon you, it was said by the preacher, 'One drop was as good as an ocean,' and the amount used on that occasion would not have wet a pocket handkerchief, much less a man. And yet affusionists want to claim wet as the definition of *Baptizo*. Wet with one drop of water! Baptized with one drop of water!! Had you ever thought that if wet is the meaning of *Baptizo*, how very few Pedo-Baptists are baptized? Did you ever see one wet except those who were immersed?"

Alpha—"We often see gentle showers when there is no profusion of water; so it may have been in this case."

Omega—"If we are to settle this question by supposition, why not suppose, also, that the cloud poured out fire upon them, inasmuch as it is called a pillar of fire? Let us take the plain, simple facts as set forth in the narrative, and not be speculating upon God's word. Here is Paul's figure of baptism. The waters were a wall unto them on the right hand and on the left, with the cloud hovering over them, completely enveloping them in the cloud and in the sea. They were thus buried out of sight of their enemies, presenting to Paul's mind the figure of baptism, which act, he says, is a burial. Suppose we read the text thus: 'And were all poured unto Moses in the cloud and in the sea.'"

Alpha—"That would not make respectable nonsense."

Omega—"Why not? The meaning of a word will always fill its place, and so, if pour means to baptize, and baptize means to pour, the two words may be used interchangeably. But, as poured unto Moses in the cloud and in the sea does not make respectable nonsense, we are forced to the conclusion that *Baptizo* does not mean to pour. And so of the word sprinkle. But the word immerse conveys to the mind of the English reader the same idea that *Baptizo* does to the mind of the Greek reader; and instead of making nonsense, it harmonizes perfectly with the prepositions *en* and *eis* of the text.

"We will now look at this question from another stand-

point. There are three important words upon which this discussion turns—baptize, sprinkle, and pour. These are all transitive verbs, and are expressive of specific action; and each is expressive of a specific action peculiarly its own; as baptize in water, sprinkle water upon, pour water upon."

Alpha—"Here, Brother, is your mistake. These are all transitive verbs, it is true; that is, baptize, sprinkle, and pour, but you have assumed the task of proving that *Baptizo* means to immerse, and to immerse only, or its equivalent, when applied to the ordinance of baptism. But, instead of making the proof, you have assumed that it means to immerse, and have based your argument upon your simple assumption.

"We believe baptize is a generic term, including in its meanings, sprinkle, pour, and even immerse."

Omega—"What do you mean by the word transitive?"

Alpha—"Transitive means passing over. In grammar it represents the action of the subject or doer as passing over to the object, so that the object is influenced or governed by the action of the subject as expressed by the verb."

Omega—"Does every transitive verb have an object peculiarly its own?"

Alpha—"Yes, to complete the sense of the proposition."

Omega—"Can the object of a transitive verb be governed by any other word in the sentence of which it is a part?"

Alpha—"The object of a transitive verb cannot be governed by any other word in the sentence of which the verb is the predicate."

Omega—"I believe that is pretty good grammar; and now, by your permission, we will apply it. When Bro. Melton sprinkled water upon you, did he not say: 'Alpha, I baptize thee in the name of the Father, and of the Son, and of the Holy Spirit?'"

Alpha—"He did, and then sprinkled the water upon my head."

Omega—"Do I understand you to say the verb sprinkle is transitive, requiring an object to complete the sense of the proposition, of which it is the predicate?"

Alpha—"It is as true of sprinkle as of any other transi-

tive verb. Indeed, a verb is not transitive without an object either expressed or understood."

Omega—"This being true, when Bro. Melton said: 'Alpha, I baptize you,' you yourself were the object of the verb baptize, and should have received his act as expressed by the verb baptize; but in the act he did perform, which was that of sprinkling water upon you, his act terminated short of you, and spent its force upon the water, while the pronoun you in the sentence was the object, not of the verb baptize (sprinkle), but of the preposition, upon. Now, if it were baptism, then, according to your grammar, the water was baptized, and not yourself, inasmuch as the water received the action of the subject as expressed by the verb sprinkle."

Alpha—"We believe sprinkling to be one mode of baptism, and when that is performed, though water be the object of the verb sprinkle, the result is baptism."

Omega—"Baptism is not the result of an act: it is an act itself. We cannot say, 'I baptize water upon you;' the word baptize will not take water as its object under any circumstance. We can say, and truthfully, too, 'I sprinkle water upon you; I pour water upon you,' but we cannot say, 'I baptize water upon you.' We can both grammatically and logically say, 'I baptize you, I immerse you, I dip you, I plunge you, I submerge you, I overwhelm you." All these verbs take you, or person, as their object, but never take water. Both sprinkle and pour take water as their object, but never take you, or person. The difference is, in baptizing we put the person in or into water. In sprinkling, we put water on or upon the person. The point gained is, you cannot apply the element water in baptism to the person, but the person to the element water. So the Scriptures have it: 'I indeed baptize you in water,' or as you and the American Bible Union and Rotherham's Translation have it: 'I indeed immerse you in water."'

Alpha—"You overlook the fact, my Brother, that we have with water in these several texts: Math 3: 11, Mark 1: 8, Luke 3: 16, Acts 1: 5. Until you can set aside these prepositions as falsely translated, I shall maintain that the water is legitimately applied to the person, and whether sprinkled or poured upon, it is Scriptural baptism. I can see the wis-

dom of God in thus adapting the ordinance to our varied circumstances. There are portions of the world where immersion would be out of the question, on account of extreme cold. So, if immersion only is baptism, there would be those who would be deprived of obeying Christ in his ordinance. But this is obviated by the adaptation of the ordinance to the varied climates to which man is subjected. How could you baptize a man in an iceberg?"

Omega—"About as easily as men and horses could drink an iceberg, or sprinkle or pour an iceberg. If there can be water sufficient for sprinkling or pouring, just as easily can there be water in which to immerse.

"No, I do not forget the fact that in King James' translation we have with water in the several texts quoted. This is the very consideration I wished you to introduce. We want to settle the matter of the Authorized Version. Please look in Leusden's Greek and Latin Testament and see what word is in the original, which is rendered *with*, in these texts."

Alpha—"In the Greek it is '*en hudati.*' In the Latin it is '*in aqua.*"

Omega—"How would you read that Latin phrase in English?"

Alpha—"A literal reading would be 'in water.'"

Omega—"If it be *in water* in the Latin, then is it not *in water* in the Greek, for there can be no difference.

"Please turn to Math. 3: 1, and see what word precedes the words, days and wilderness."

Alpha—"It is the word *en.*"

Omega—"How is it rendered in the Authorized Version?"

Alpha—"By the word in. 'In those days came John the Baptist, preaching *in* the wilderness of Judea.'"

Omega—"Will you now please tell me why *en* is rendered in in both instances in the first verse, while it is rendered *with* in the eleventh verse? Suppose we read: 'With those days came John the Baptist, preaching with the wilderness of Judea.' Would it not be as correct as to say: 'Baptized with water,' in the eleventh verse?"

Alpha—"I suppose the construction demands that it be so

rendered. It would not make good reading to say: 'With those days, with the wilderness,' etc."

Omega—"So I think. If you will examine the matter critically, you will find that the construction does not demand, in the eleventh verse, a rendering different to that of the first. Again, I ask, why the difference? In Math. 3: 6, we have: 'And were baptized of him in Jordan, confessing their sins.' Mark 1: 5: 'And were all baptized of him in the river of Jordan, confessing their sins.' Why not, with Jordan, with the river Jordan?"

Alpha—"Let me call your attention again to Math. 3: 11: 'He shall baptize you with the Holy Spirit and with fire.' You will certainly admit that the baptism of fire refers to the tongues, like as of fire, that sat upon each of the apostles on the day of Pentecost? This is clearly not a case of immersion, but, to all intents and purposes, is a case of affusion. If the baptism of fire was by affusion, and if the baptism of the Spirit was by affusion (and we learn, Acts 10: 45, that is was: 'On the Gentiles also was poured out the gift of the Holy Spirit'), is it not a just conclusion that water baptism is also by affusion?"

Omega—"No, my Brother; I do not admit that the baptism of fire had reference to the tongues like as of fire that sat upon the apostles, for, without change of thought, he said: 'Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner, but will burn up the chaff with unquenchable fire.' He was addressing a mixed multitude, and in this expression pronounced the fearful doom of the finally wicked.

"He uses baptism here in a metaphorical sense, as he does in Luke 12: 50. Here Christ speaks of his sufferings and death, and calls that suffering a baptism. Is it possible that only a little suffering, a little anguish, in that sad hour of darkness, was poured upon his innocent head; or was he o'erwhelmed, immersed in suffering? And so of the finally wicked, they will be baptized, o'erwhelmed, in the fires of perdition. Dives said: 'I am tormented in this flame,' not with this flame. As to the pouring out of the gift of the Holy Spirit upon the Gentiles being baptism, I will attend to that hereafter."

"When we were discussing Rom. 6: 3, 4, and Col. 2: 12, to avoid the force of Paul's language, clearly indicating what the action of baptism is, you contended that this was Spiritual baptism, and that we were buried by Spiritual baptism into Christ. But now you quote Acts 10: 45, to prove that Spiritual baptism is by affusion, as opposed to burial. If there was just half the effort made to ascertain what the action of baptism is, that is put forth to refute the idea of immersion, the Christian world would soon be together, and the self-contradictions and gross inconsistencies that are unavoidable from a Pedo-Baptist standpoint would cease."

Alpha—"It seems very difficult to get you to understand or comprehend our teaching on this subject. As stated in a former argument, we believed sprinkling, pouring, and even immersion, are all modes of baptism. It matters not which you accept, so your conscience is satisfied; the result to you is baptism."

Omega—"No, I cannot comprehend such teaching. To me, as you said on a former occasion, it is not respectable nonsense. Baptism is an act, not a result. To illustrate: We say, 'The bird flies.' Is flying a mode of flying? Had you ever thought, my Brother, how misleading the use of the term mode is when applied to baptism? To say immersion is a mode of baptism, is to say immersion is a mode of immersion, or baptism is a mode of baptism. Such is misleading and casts a snare upon the unthoughted. Results do follow acts, but the act is one thing, while the result is quite another. If I dip a man the result is, the man is diptized; that is, he is in a dipped state, but the act was dipping.

"But our discussion is not how Spiritual baptism was performed, but was water baptism an immersion in water, or by some other act, as sprinkle or pour? If we can establish the act of literal or water baptism, we shall have no trouble to establish the Spiritual, for the Spiritual is to be interpreted by the literal or water baptism."

Alpha—"I see your dilemma, my Brother. This little word '*with*' and the word 'pour,' as they stand associated with baptism, must be explained away, or else your case is lost. 'Baptized with water.' 'Baptized with the Holy Spirit.'

'Baptized with fire.' How could you baptize with water and not apply the water to the subject?"

Omega—"I will admit, for the sake of the argument (though I do not believe it), that *with* is the proper translation of *en* in these texts, and then show it does not support your proposition. The preposition *with* never expresses mode of action. It distinguishes between elements or implements; that is, simply denotes the element or the implement used when an act is performed. Verbs only express action. John says, Math. 3: 11, 'I indeed baptize you with water * * * * He shall baptize you with the Holy Spirit.'

"Here John distinguishes the element water, from the element Christ was to use—the Holy Spirit. But the preposition *with* found in the text does not express what act either John or Christ did or would perform. *Baptizo* is the word that expresses the act that we call baptism. 'Baptized in (*en*) water.' 'Baptized in (*en*) Holy Spirit.' 'Baptized in (*en*) Jordan.' 'Baptized in (*en*) the river of Jordan.' 'Baptized in (*en*) fire.'

"The expression, 'Baptized with water,' does not necessarily imply that the water must be applied to the person, even if the word baptize did not forbid it. I have seen a great many persons immersed, but in every instance they were baptized with water, and not with milk or any other fluid.

"But, according to the best scholarship of the present and past ages, this text in Math. 3: 11, should read: 'I indeed immerse you in water, * * * * he shall immerse you in the Holy Spirit, and in fire.' These little words, *en* and *eis* are wonderful in their involutions and evolutions. They will go into the lions' den, into the fiery furnace, into wine bottles, into heaven and into hell, but when you attempt to force them into the water, they take a hydrophobic fit and cut up all kinds of gymnastics. You can get them near by, or close to the water, but not in it, if baptism is the consideration."

Alpha—"I propose, when I come to argue my proposition or lead in the discussion, to notice more particularly your treatment of these prepositions. When I shall have brought forth the many texts where the words sprinkle and pour occur, I think I shall be able to convince you that *with* is a

proper translation of the Greek word *en*, before water, Spirit, and fire."

Omega—"Very good. I shall be delighted to aid you in such an undertaking. In the meantime let us prepare the way for such a contest. Let us introduce this axiom and apply it to the question in hand: 'Things that differ are different things.' 'Acts that differ are different acts.' 'Immerse, sprinkle, and pour, as acts, differ; therefore, immerse, sprinkle and pour are different acts, and cannot be or mean the same thing.' Two acts could hardly be more dissimilar than immerse and sprinkle as now practiced for baptism. There is absolutely no likeness between the two acts, sprinkle and immerse. Neither can sprinkle or pour, in any sense or degree, represent the resurrection from the dead, which baptism is declared to do.

"To illustrate: Suppose the United States of America should issue a new coin, and put it into circulation, such as would pass current the world over. Now, suppose that I am accused of counterfeiting this new coin. You are sheriff of the county, and as such you are ordered to arrest me as a counterfeiter. You do so. There is found on my person a number of the coins I have made. These the Court at once compare to the coin of the Government. But when they are compared they are found to differ as widely in appearance as immerse and sprinkle do as acts. What, suppose you, would the court do? Would it not at once order my release, upon the ground that there was no resemblance between the two coins, and thus exonerate me from the charge of counterfeiting? A counterfeit must, at least, resemble the genuine, or else the term counterfeit is a misnomer. And so, if immersion of a believer in the name of the Father, and of the Son, and of the Holy Spirit, is Christian baptism, then sprinkling or pouring water upon a believer, in the name of the Trinity, is not even a counterfeit of baptism, much less baptism itself."

Alpha—"I see, Brother, that you are presuming that the word baptize is a specific term, and, therefore, the act must be a specific act. We do not believe that is true. We believe the word is generic; that it has more than one meaning. Indeed, we believe it has many meanings. I heard one of

our leading preachers say it had thirty two meanings, and that when we have performed an act expressive of any one of these meanings, we believe we have performed an act of Scriptural baptism, be that act sprinkling, pouring, or immersion. I heard another one of our preachers say: 'It is not sprinkling, pouring, or immersion that constitutes baptism; it is the thing done, the result of any one of these modes.'"

Omega.—"The thing done! Please tell me what the thing done is! Sprinkling, pouring, or immersion? Any one of these may be the act of baptism, but the thing done is something distinct from these acts; it is the thing done!

"Suppose a man should have any two of these acts performed upon him, would there be two results, two things done, two baptisms? I have known several persons who had been sprinkled upon for baptism, afterwards to be immersed. Which act constituted the thing done to these persons, the act of sprinkling, or that of immersion; or were they both valid, Scriptural acts, constituting two things done? You claim that both sprinkle and immerse are contained in *Baptizo*, and that either act is valid baptism (though you hate the one and love the other). Now, in such a case, which is baptism to such an one, the sprinkling or the immersion; or has such a person two baptisms?

"You remember the gentleman who presented himself for membership a few days ago at the town of W———. When the preacher asked him if he had been baptized when he was an infant, he replied: 'I don't know; probably I was, as my parents were Pedo Baptists.' The preacher saw his dilemma. How did he extricate himself from it? It would not do to give him two baptisms; neither would it do to receive him into the church without baptism. But his Pedo-Baptist ingenuity was equal to the emergency. You remember, he took a little water in his hand and said: 'N———, in case thou hast not been baptized, I baptize thee in the name of the Father, and of the Son, and of the Holy Spirit,' and then sprinkled the water upon his head. So, if he had been baptized in infancy, this last act was not baptism for him; but if he had not been baptized in infancy, it was baptism to him. I suppose the preacher had power to revoke his

act, or to make it valid, according to the unknown circumstances. Consistency and wisdom blush at such a farce.

"According to Pedo-Baptist views, baptism means nothing specifically, but anything generally, up to at least thirty-two acts. If this were true, we might translate the Commission thus: 'Go ye, therefore, and teach all nations, doing unto them one of many things,' etc."

Alpha—"We are not under the necessity of reading the Commission thus, neither does my teaching imply it. Believing the word baptize to be a generic term, when we have performed one of its meanings, we believe we have done what Christ commanded for baptism, whether the act be sprinkling, pouring, immersion."

Omega—"If sprinkle means baptize, and baptize means sprinkle, such a reading would do no violence to the text.

There are several things in the Commission I wish to emphasize:

"1. That Christ had some specific act in view when he gave the command, 'Baptizing them.'

"2. This specific act the apostles were to perform; they were to teach others to observe and perpetuate. 'Teaching them to observe all things whatsoever I have commanded you.' Whatever the act was, it was to be perpetuated to the end of the age, not some substitute that is more convenient and suits someone just as well.

"3. Baptism is the only act we are commanded to perform in the name of the Father, Son, and Holy Spirit. Not to perform three acts, but to perform one specific act in the name of the three persons of the God-head.

"4. From the fact that *Baptizo* is the only word ever used by Christ or the apostles to express the one act.

"5. Because that, in the baptism of Christ at the hands of John, some specific act was performed. We know he was baptized, and that in his baptism only one act was performed. If he were immersed, he was not sprinkled; if he were sprinkled, he was not immersed, neither poured upon. There was one act only, and that act is expressed in every instance where baptism occurred, by the verb *Baptizo* in one of its forms.

"6. That he commanded of us the same act to which he

himself submitted. If your idea of baptism were correct, that we may be baptized by one of several ways, who could know whether he was baptized as Christ was or no?"

Alpha—"If you will reflect a moment, you will remember that the lexicons we examined gave several meanings to *Baptizo*, as 'dip, plunge, immerse, wash, dye,' etc. "

Omega—"Yes, I do remember. But, my Brother, if I immerse a man, I do so by dipping him. If I dip a man, I do so by plunging him. These three words bring the same result—put the man under water. Suppose you test sprinkle and pour; you will find that they have nothing in common with baptize, in its design, or its admitted meanings, dip, plunge, and immerse. And, for this reason, the scholarship of the world have not associated them with the word baptize. In all the translations and revisions made, beginning with the second century up to the present, 1900, not one, so far as I have been permitted to examine, has rendered *Baptizo* by either sprinkle or pour, but a majority of the ancient and modern translations, immerse, dip, or words equivalent, have been employed. Don't you know that if it had been possible to have rendered it by either sprinkle or pour, especially in the latter centuries, it would have been done? When we take the lexicons, the encyclopedias, and the translations, all giving immerse, dip or an equivalent to these, we have weighty testimony, such as will not down it mere quibbling. It would be a reflection upon your scholarship to ask you if there is a passage, in either Classic or New Testament Greek, where the word *Baptizo* occurs, that can be rendered into English by either sprinkle or pour. Also, it would be a reflection upon your scholarship to ask you if there is a single passage containing the words *Rantizo* and *Cheo*, where they can be rendered baptize. If it cannot be done, why contend that baptism is Scripturally performed by sprinkling or pouring?

"There is a standing offer of one thousand dollars for any passage, either Classic or New Testament Greek, containing the word *Baptizo*, where that word can be rendered into English by either sprinkle or pour. This offer has been standing for several years, and yet no man has been found who is willing to risk his reputation as a scholar in order to

accomplish such a feat. And when we consider that almost all the later translations are from Pedo-Baptists, the matter becomes more and more interesting to know why some of them did not give us sprinkle or pour as the proper meaning of *Baptizo*. There is no stronger testimony than of these writers and translators, they being Pedo-Baptists. You are compelled to reject your own teachers, preachers, and lexicographers, or else give up your position.

"I want now to introduce all the Scriptures necessary to establish my proposition. But in order that we reach just conclusions, let us use common sense, just as we would in the ordinary matters of life. Let us go directly to those Scriptures where baptism was performed by the apostles, where the circumstances and details of its administration are given, and not to the metaphorical or figurative use of the word. Let us interpret the obscure by the plain or literal."

Alpha—"That is certainly the only just law of interpretation. There could be no figure of a literal thing, unless the literal thing first exists. There could be no figurative baptism without a literal baptism. So we find in the word of God. There was first the water baptism, then the Spiritual."

Omega—"That is good reasoning, my Brother, and if you will faithfully apply it, it will hardly be necessary to discuss the proposition of affusion for baptism."

Omega—"The following texts give us the place and manner of baptizing in the days of John the Baptist: Math. 3: 5, 6: 'Then went out to him Jerusalem and all Judea, and all the region round about Jordan, and were baptized of him in Jordan, confessing their sins.'

"Math. 3: 11, 13, 14, 15, 16: 'I indeed baptize you with water unto repentance; but he that cometh after me is mightier than I * * * * He shall baptize you with the Holy Spirit and with fire.' 'Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him. But John forbade him, saying, I have need to be baptized of thee, and comest thou to me? Then Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfill all righteousness. Then he suffered him. And Jesus, when he was baptized went up straightway out of the water.'

"Mark 1: 4, 5, 8, 9, 10: 'And John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins. And there went out to him all the land of Judea, and they of Jerusalem, and were all baptized of him in the river of Jordan, confessing their sins.' 'I indeed have baptized you with water, but he shall baptize you with the Holy Spirit.' 'And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan, and straightway coming up out of the water, he saw the heavens opened, and the Spirit like a dove descending upon him.'

"John 3: 22, 23: 'After these things came Jesus and his disciples into the land of Judea; and there he tarried with them and baptized. And John also was baptizing in Anon near to Salem, because there was much water there; and they came and were baptized.'

"Acts 8: 36, 37, 38, 39: 'And as they went on their way, they came unto a certain water; and the eunuch said, See, here is water; what doth hinder me to be baptized? And Philip said, If thou believest with all thine heart thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God. And he commanded the chariot to stand still; and they went down both into the water, both Philip and the eunuch; and he baptized him. And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more: and he went on his way rejoicing.'

"Let us note very carefully what we have in these texts. Matthew tells us that John baptized the people in Jordan."

Alpha—"Yes, but he does not say he immersed them in Jordan. I contend that he could have baptized the people in Jordan, and yet not have immersed them."

Omega—"Very well; let us have the proof of your contention. I think I can much more easily prove that he immersed them in Jordan than I could prove he sprinkled them in Jordan. Matthew and Mark are both speaking of the same circumstance. The Revised Version in both Matthew and Mark says, the people and Christ were baptized of John in the river of Jordan. In your Authorized Version, they both have Christ coming up straightway out of the water.

In Acts 8: 38, 39, we have both Philip and the eunuch going down into the water, and after Philip baptized the eunuch, both coming up out of the water.

"'Baptized (immersed) in water.' 'Baptized (immersed) in the river of Jordan.' 'Baptized (immersed) in Jordan.' 'And when they were come up out of the water.'

"Now, as the word *Rantizo* has never been rendered baptize, but the word *Baptizo* has been rendered immerse, and that, too, by competent Pedo-Baptist scholars, we are forced to this conclusion: That Christ and the apostles used the wrong word to express the act, or else the Pedo-Baptists are wrong in their claim that sprinkle, as used by them, is Christian baptism. Which conclusion will you take?"

Alpha—"But, Brother, it will not do to take your simple assertion as proof in this matter. Men ripe in scholarship say the word *eis* in Acts 8: 38, does not necessarily mean into, but at, near by, close to. This being true, he could have baptized them at the water's brink. As proof that he did this, read Jos. 3: 8: 'And thou shalt command the priests that bear the ark of the covenant, saying, when ye come to the brink of the waters of Jordan, ye shall stand still in Jordan.' Here they are represented as standing still in Jordan when they were only at the Jordan. But to make it more conclusive, read the 17th verse: 'And the priests that bear the ark of the covenant of the Lord stood firm on dry ground in the midst of Jordan.' In the midst of Jordan, yet on dry ground."

Omega—"You have overlooked the fact that such a thing was impossible at the time of this crossing; that the priests should stand in the Jordan according to the full narrative, and not be in the water. The Jordan at this time had overflowed its banks, and the priests could not go into the midst of Jordan and not be in the water. Let us read the 13th and 15th verses: 'And it shall come to pass, as soon as the soles of the feet of the priests that bear the ark of the Lord, the Lord of all the earth, shall rest in the waters of Jordan, that the waters of Jordan shall be cut off from the waters that come down from above; and they shall stand upon an heap.' 'And as they that bear the ark were come unto Jordan, and the feet of the priests that bear the ark were dipped

in the brim of the water (Jordan overfloweth all his banks all the time of harvest)'. That the priests stood on firm, dry ground is true, for when they had dipped their feet in the water, the waters divided, and the Israelites all passed over on dry land. When God says the priests dipped their feet in the brim of the waters of Jordan, I believe it, however much men may criticise him.

"Let us here substitute the words immerse, sprinkle, and pour for the word baptize. 'Immersed in Jordan,' 'immersed in the river of Jordan,' 'immersed in water.' 'Sprinkled in Jordan,' 'sprinkled in the river of Jordan,' 'sprinkled in water,' 'poured in Jordan,' 'poured in the river of Jordan,' 'poured in water.' You see that neither sprinkle nor pour can be substituted for baptize, while immerse makes complete sense.

"I wish, at this point, to draw some pictures for comparison. Suppose that when Bro. Melton began the act of sprinkling water upon your head, someone had repeated aloud this Scripture: 'And they went down both into the water, both Philip and the eunuch; and he baptized him, and when they were come up out of the water.' Can you see even the shadow of a likeness between his act and this Scripture? But, suppose again, that when Bro. Smith, on last Sunday, took young Bro. Jones by the hand, and gracefully led him down into the river and immersed him, someone had repeated the same text as in the former case, would you not yourself have exclaimed, mentally at least, 'How fittingly that act meets every requirement of that text?' Luke was using no figure of speech. He was speaking no parable, but was speaking of a real, literal transaction, and said just what he meant, and meant just what he said: 'They went down both into the water, both Philip and the eunuch; and he baptized him, and when they were come up out of the water.'"

Alpha—"You remember, a few nights ago, that Bro. S— said, in his lecture on the Holy Land, that there was nothing but a little rivulet at Gaza, where Philip baptized the eunuch; that there was not sufficient water there to immerse a chicken hen."

Omega—"Yes, I remember his statement. He not only

said there was but a very small rivulet, but said here was where Philip baptized the eunuch. The Bible says nothing of the kind, but says, 'As they went on their way they came unto a certain water.' The expression carries the idea that the water was a fixture of that country. They were on their way, not at Gaza.

"You remember the sermon, a few nights before the lecture, in which the preacher said: 'Philip and the eunuch did go down into the water; that they took off their sandals and stepped down into the water; but they did not get their clothes wet.' He also said this was the only time in the apostolic age that anybody went into the water to be baptized, and that it could not be shown that anyone ever got their clothes wet in being baptized.

"Now, whose word will you believe; the inspired Luke, who lived contemporary with Christ and the apostles, or the uninspired preacher, who lives in this, the twentieth century, and who is seeking to destroy the idea of immersion in the minds of the people? A strange sight, indeed! Two men going down into a pool so small that a chicken hen could not be immersed in it! Why make such an effort to disprove immersion, if you believe, as you say you do, that immersion is baptism? If there be more than one act, that is Scriptural, when applied to believers, and immersion is one of them, has it not the same authority behind it that any other act has? Then, why oppose it as though your salvation depended upon disproving it? Suppose that, when Bro. Melton came into town yesterday morning, he had reported: 'As I came across the river this morning, I saw two men go down into the water, and one of them baptize the other, and when they were come up out of the water, they immediately separated, and I saw them no more.' Would not your first thought have been, 'That preacher was a Baptist or some other immersionist?' And would not your mind at once have adverted to the baptism of the eunuch? Why? Echo answers: Why?"

Alpha—"I have known people to go down into the water and have the water poured upon them, while they kneeled down in the water. They were in the water but were not immersed in it."

Omega—"Yes, I have heard of such acts, but never saw it. They are divided between Christ's teaching and the preacher's. It reminds me of a case that occurred at the town of S—— a few years ago. At the close of a Pedo-Baptist meeting, there were some candidates for membership. The preacher put the questions usually put on such occasions, stating that they were liberal in their views, and always gave candidates their choice of being sprinkled, poured upon, or, if their conscience demanded it, they would immerse them. When he had put the question to all except one, and they had all expressed their willingness to be sprinkled, he turned to the last one and said: 'Well, my sister, how do you wish to be baptized?' The answer came promptly: 'I want to be baptized like my Savior was.' Again and again he went over his line of questions, and would wind up with the statement: 'We always give candidates their choice, but we believe sprinkling the most Scriptural and convenient; now, my sister, how will you be baptized?' The answer came again: 'Want to be baptized like my Savior was.' The preacher turned to the congregation, and said: 'Brethren, here is one we will have to carry to the creek.'

"As John of Anon says: 'To please the man, and not his God, they will immerse him in the flood.'

"If people would let common sense fill its function, there would be less divisions among God's people. Let us make a few statements that harmonize with this text: Acts 8: 38. Baptist requires:

"1. Water sufficient for two men to go down into.
"2. The actual going down of two men into water.
"3. An act performed in water, represented by the word baptize (*Baptizo.*)
"4. Two persons coming up out of the water.

"Affusion demands:

"1. A very little water; one drop is as good as an ocean.
"2. No going down into water.
"3. No act performed in water.
"4. No coming up out of water.

"It is not far to see which of these two statements harmonize with the text."

Alpha—"I now propose to offset your going down into water, and coming up out of water, being baptized in water, baptized in Jordan, baptized in the river of Jordan, etc. In Acts 9: 18, we have this Scripture: 'And he received sight forthwith, and arose, and was baptized.' Also Acts 22: 16: 'And now why tarriest thou? Arise and be baptized, and wash away thy sins, calling on the name of the Lord.' Here we have Paul rising up to be baptized, instead of going down into water, of which going down you have thought to gain an important point. This rising up to be baptized is as favorable to my proposition as going down into water is to yours. 'Arise and be baptized.' You remember, when Bro. Melton baptized me, he said, 'Alpha, arise and be baptized.' How much like Paul's baptism was this!"

Omega—"One great difference is, you were rantized and he was baptized. There is no doubt that Paul was baptized just like he and other apostles baptized others. Including himself with others, he said, Rom. 6: 4: 'Therefore we were buried with him by baptism unto death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.' Paul here says he was buried with Christ by baptism, and unless you were buried also by your baptism, you are not baptized like Paul. If baptism were a sprinkling, or a pouring ceremony, what need was there of rising up to be baptized? Why not receive it sitting, as that would have been more convenient? But to be immersed it was necessary to arise, inasmuch as he could not be immersed while sitting. The phrase, 'Arise and be baptized' does not imply that Paul was lying or sitting down, and was commanded to stand on his feet, but to consent to be baptized, to obey Christ in baptism. Just as I would say to a sinner: 'Arise and come to Christ.' I do not mean that the sinner perform some physical act, but that he act mentally—yield himself to Christ.

"We will let Paul speak again on this matter. In Acts 16: 33, we have this reading: 'And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his, straightway.'

"If sprinkling was the ceremony used, why take them anywhere and expose them to danger, when they could have done the work just as well in the house? They were taken somewhere, and that, too, where there was water; and more water than Bro. Melton uses when he goes through with what he calls baptism. The amount he used when he sprinkled you would not have washed their stripes, much less have baptized them."

Alpha—"Additional proof against your Jordan argument is: John's baptism was not Christian baptism, and therefore, not to be received as an example by which Christians are to be guided to-day. In proof, I will read Acts 19: 3-5: 'And he said unto them, unto what then were ye baptized? And they said, unto John's baptism. Then Paul said, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him who should come after him, that is, on Christ Jesus. And when they heard this they were baptized in the name of the Lord Jesus.'

"The question now is, why did Paul rebaptize these if John's baptism was Christian baptism? Paul had his baptism, not at the hands of John, but at the hands of Ananias, who said to Paul: 'And now why tarriest thou? Arise and be baptized, and wash away thy sins.' This was after Christ's ascension, and therefore, after the Commission was given, under which Commission we have Christian baptism. And as the inference is almost irresistible that Paul stood up and had water sprinkled or poured upon him, is it not safe to conclude that these also stood up and had water sprinkled or poured upon them?

"Again, Christ's baptism is not an example for us, inasmuch as he was baptized to initiate him into his priestly office. In the consecration of Aaron and his sons, as recorded in Lev. 8: 6-30, we find what action was performed in their consecration: 'And Moses took of the anointing oil, and of the blood which was upon the altar, and sprinkled it upon Aaron and his garments, and upon his sons and upon his son's garments with him; and sanctified Aaron and his garments and his sons, and his son's garments with him.' Here we have sprinkling as the mode of induction into the priestly office."

Omega—"I am glad you introduced these thoughts, inasmuch as I consider them greatly in my favor. Your admission that John immersed the people, and that Christ was immersed ought to settle this question forever. I accept your admission with thanks."

Alpha—"I have made no such admission. The purpose of my argument was to disprove your immersion theory, showing that affusion, and not immersion, was the mode under the old economy."

Omega—"Nevertheless your admission stands right on the face of your argument. Allow me to paraphrase your statements, and I think it will appear to your own mind that your arguments do admit all I have claimed in this discussion. It is as if you had said: 'I know that John immersed the people, but what John did is no example for Christians of to-day, inasmuch as John's baptism was not Christian baptism.' 'I know that Jesus was immersed, but his baptism is no example for us, forasmuch as he was baptized to initiate him into his priestly office.' If this is not the force of your arguments, I must confess my inability to see any force in them. If John sprinkled or poured water upon those whom he baptized, and if Christ had water sprinkled or poured upon him for baptism, and you believe sprinkling and pouring to be baptism, why repudiate it, and yet perform the same acts, sprinkle and pour, and call it Christian baptism. That was an artful dodge, my Brother, but you missed your footing.

"That John's baptism was Christian baptism, let us consider:

"1. His authority for baptising. John 1: 33: 'And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he that baptizeth with the Holy Spirit.' Here we have divine authority for his baptizing.

"2. Jesus received baptism at the hands of John, giving it the highest sanction possible.

"3. God the Father and God the Holy Spirit gave it sanction when there came that voice from heaven,

saying, 'Thou art my beloved Son in whom I am well pleased,' thus revealing to John that this was indeed the Christ.

"4. To say John's baptism is not Christian baptism would be comparable to that of saying, 'Christ's baptism is not Christ's baptism.' That Christ was baptized to initiate him into his priestly office seems to me to be pure fiction. I can find no authority for such teaching."

Alpha—"We know that Christ was a priest. This the Scriptures plainly teach. Baptism is the only ceremonial act to which he submitted, except circumcision, during his life on earth; and as no priest was made such, only as inducted into office through ceremony, the inference is very conclusive that he was baptized to induct him into that office."

Omega—"Yes, it is a fact that Christ was a priest, but it is also a fact that he was not a priest after the order of Aaron. Paul says, in Heb. 7: 14: 'For it is evident that our Lord sprang out of Juda; of which tribe Moses spake nothing concerning priesthood.' It would have been positively against the law to have inducted Christ into the Aaronic priesthood, by the ceremony given in the law of Moses. For Christ was not of the tribe of Levi, but of the tribe of Juda. This is Paul's argument on the priesthood of Christ. He is proving to the Jews that Christ could not be a priest after the order of Aaron, and was not, therefore, a priest by the same law. Heb. 7: 16, 20, 22. 'And inasmuch as not without an oath he was made priest (for these priests were made without an oath; but this with an oath by him that said unto him, The Lord swear and will not repent. Thou art a priest forever after the order of Melchisedec): By so much was Jesus made a surety of a better testament.' In the 16th verse Paul is very emphatic: 'Who is made, not after the law of carnal commandment' (such as used in the consecration of Aaron and his sons), 'but after the power of an endless life.' Among the charges brought against Christ by his enemies, there is not one that he had been unlawfully inducted into the priestly office. We want facts, not simple inference. What are the facts in the case?

"1. Every priest taken from among men must be inducted into office by a priest. But John was not a priest, so far as the record shows, though the son of a priest.

"2. Christ was not eligible to the Aaronic priesthood, not being of the tribe of Levi, but of the tribe of Juda.

"3. The law made men priests without an oath, but Christ was made a priest with an oath. And being made priest by the oath of the Father, he could not have been made priest by baptism."

Alpha—"It is strange to me that the whole Pedo-Baptist world, as well as others, regard John's baptism as not Christian if it is not true. Our preachers are very bold to assert it, and I have accepted their teaching, I must admit, without examining the subject personally, believing I was following good and wise men. The thought that Christ, having submitted to John's baptism, made it Christian (Christ's) had never occurred to my mind."

Omega—"If you will investigate this matter fully, you will find that the apostles themselves had no other baptism, and yet they were bona fide church members, and never needed to be rebaptized. Also you will find that those disciples whom Paul rebaptized were not baptized by John. According to chronology, this occurred about twenty-three years after John was beheaded. It is not probable that these twelve disciples would all this time have remained together. Let me state some matters plainly for your consideration:

"In the first place, you go back to the Old Testament to get your authority for sprinkling and pouring for baptism.

"In the second place, you try to prove that, as Moses inducted Aaron and his sons into the priesthood by a sprinkling ceremony, that John inducted Christ into his office of priest by the same ceremony, by sprinkling water upon him. Thus you prove, to your own mind, sprinkling to be scriptural baptism.

"In the third place, when the fact that John baptized in the river of Jordan is pressed upon you, you repudiate the whole matter, crying out: 'John's baptism was not Christian baptism; Christ's baptism is no example for Christians of

to-day. He was baptized to initiate him into his priestly office. The Commission is our only authority to baptize anybody.' And, at one stroke, you sweep away your entire foundation upon which your argument rests.

"I am now ready to introduce another line of argument—the apostolic allusions to the ordinance. This will give us an insight into both the action and design of baptism, as they understood it. Will you please turn and read the texts as I call them:

"Rom. 6: 3-5: 'Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death; therefore we are (were) buried with him by baptism into death: that like Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection.'

"Col. 2: 12: 'Buried with Christ in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead.'

"1 Cor. 15: 29: 'Else what shall they do which are baptized for the dead, if the dead rise not at all: why are they then baptized for the dead?'

"1 Pet. 3: 21: 'The like figure whereunto baptism doth also now save us' (not the putting away of filth of the flesh, but the answer of a good conscience toward God) 'by the resurrection of Jesus Christ.'

"Eph. 4: 5: 'One Lord, one faith, one baptism.'

"Let us now consider the first two texts quoted, Rom. 6: 3-5, and Col. 2: 12. In each of these texts the word buried occurs:

"1. Paul calls the attention of these Romans and Colossians to the fact that they, with himself, had been baptized.

"2. He calls their attention to the fact that they, by their baptism, had been buried with Christ.

"3. That they had been raised up as God had raised up Christ from the dead.

"The question now arises, why did Paul thus refer them to their baptism, a fact they remembered as well as Paul

himself? If you will read Rom. 6: 1-12, inclusive, it will be made perfectly plain. Here he refers to their death to sin, and asks that pertinent question, 'How shall we that are dead to sin live any longer therein?' and then refers them to their baptism, which he calls a burial, and of their being raised up to walk in newness of life, to impress them with the fact that in their baptism they had publicly declared that they were dead to sin; and, being raised up from the water, had declared they were alive unto God; and therefore, could no more walk in the ways of sin. That being dead wherein they were held, they should serve in newness of spirit, and not in the oldness of the letter.' (Rom. 7: 6.)

"The same thought is set forth in Col. 2: 11, 12: 'Circumcised with the circumcision made without hands, in putting off the body of sins of the flesh by the circumcision of Christ. Buried with Christ in baptism wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead.' This putting off the body of the sins of the flesh, is comparable to the death in Rom. 6: 2.

"Paul speaks here of baptism merely incidentally. He is not arguing the question of baptism, but the question of their death to sin. A man dies, and I say: 'He has quit the walks of life.' As proof, I point to a new-made grave. That closes all argument. And so Paul had said that these Roman Christians were dead to sin, and then, in proof of their death, he points to their symbolic grave, baptism, having asked that pertinent question 'How shall we that are dead to sin live any longer therein?'

"This incidental allusion to baptism gives us a clear insight into baptism. First, that it is a burial; second, that it declares our death to sin; third, that it is a resurrection. 'For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection.'"

Alpha—"With a single admission on your part, I will accept your views as correct, and that is, that these texts refer to Spiritual baptism. I am unable to see how, if we make this water baptism, it is possible to escape the doctrine of baptismal salvation. Paul says: 'Know ye not that so many of us as were baptized into Jesus Christ, were baptized into his death.' It seems to me to be an indisputable fact that,

whatever character of baptism it may be, it puts us into Christ; and there is certainly where we find salvation. Make it Spiritual baptism and all is plain. So I believe it to be."

Omega—"What do you mean by the phrase, 'Spiritual baptism?' Give me a plain answer to that question; then I shall the better understand the grounds of our difference."

Alpha—"I mean just what John the Baptist meant when he said, Math. 3: 11: 'He shall baptize you with the Holy Spirit, and with fire.' Also what Christ meant when he said, Acts 1: 5: 'Ye shall be baptized with the Holy Spirit not many days hence.' The baptism of the Holy Spirit is a very important consideration in our system of theology. We beleive it is the work of the Spirit upon the heart of the sinner, in conversion; the putting of the sinner into Christ, so that it may be said of him, 'Buried with Christ in baptism.'"

Omega—"That is certainly plain enough. But it seems to me to involve you in quite a dilemma. Let us note very carefully to whom John and Christ refer; then we shall have no trouble to understand what they mean. John was evidently speaking to those whom he had baptized, for he said: 'I indeed have baptized you with (in) water: but he shall baptize you with (in) the Holy Spirit and with (in) fire.' In Acts 1: 5, Christ said: 'For John truly baptized with (in) water, but you shall be baptized with (in) the Holy Spirit not many days hence.'

"Christ and John addressed the same persons; John about the beginning of Christ's ministry, Christ after his resurrection. On the Day of Pentecost it was fulfilled, the apostles on that day receiving the baptism of the Holy Spirit.

"But the apostles were converted before the Day of Pentecost. They had been preaching and casting out demons before this—a work never committed to unconverted or unsaved men. Thus we see that the baptism of the Holy Spirit, and the ordinary operations of the Spirit in the conversion of men, are two different manifestations. The one, an influence upon the sinner to quicken him into life, never called baptism; the other, an influence upon the child of God, or better, upon the church, as on the Day of Pentecost, when they spake with tongues and magnified God. This Christ called baptism of the Holy Spirit.

"Again, I call your attention to the fact that you reverse the teaching of both John and Christ, in order to support your affusion theory. John says, 'He shall baptize you with (in) the Holy Spirit and with (in) fire.' Christ says, 'Ye shall be baptized with (in) the Holy Spirit not many days hence.' In your interpretation, you make the Holy Spirit the administrator, baptizing the sinner into Christ. You have the sinner buried into Christ by the Spirit, although it is positively said that he (Christ) shall baptize you with (in) the Holy Spirit. Christ, the administrator, the Spirit, the element. You have the Spirit the administrator, and Christ the element. Whatever reverses the teaching of Scripture is wrong. This your interpretation does. There are three ways in which we may pervert the Scriptures: First, by adding to them; second, by subtracting from them; third, by misinterpreting them. It is dangerous to do any one of them. If you will let these thoughts have due weight; that the baptism of the Holy Spirit was not administered to the unsaved to save them, but to the saved to imbue them with power; and that Christ administered Holy Spirit baptism, you can read these texts without fear of teaching baptismal salvation in making them refer to water baptism. Paul settles this matter in Gal. 3: 26, 27: 'For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ.' Here Paul teaches us that we are the children of God by faith, not by baptism, and that we put on Christ symbolically in baptism."

Alpha—"I am glad you called attention to this text; it is one of my strongest supports. How would it do to read: 'Baptized in water into Christ?'

Omega—"About as well as to read: 'Sprinkled into the river of Jordan, or poured into Christ.' You say this was Spiritual baptism. You have contended that the pouring of the Spirit upon the people was in order to save them; so by your own interpretation you are forced to accept the point that we are poured into Christ. Here is your argument: 'In Holy Spirit baptism the Spirit was poured out upon the people in order to save them, therefore, in water baptism, the water also must be poured out upon the people.

"It would be well to consider this point, that nowhere in the Scriptures is the Holy Spirit represented as baptizing anyone into Christ, but represents Christ as baptizing in the Holy Spirit. It is not said in the text, 'Ye are all the children of God by baptism,' but 'Ye are all the children of God by faith in Jesus Christ.' Baptism is an afterthought. It is a fulfilling of righteousness. When one is born of God—is made a child of God through faith in Christ Jesus, then in this beautiful symbolism, baptism, he puts on Christ. We do not clothe children to make them children, but being children, we clothe them. In this beautiful symbolism, baptism, we declare our fellowship with Christ in his death, burial, and resurrection. In our rising from the water of baptism, we declare our life in Him through the resurrection. There is no other act practiced among religious people, but immersion, that gives this three-fold testimony. Sprinkling and pouring for baptism, instead of testifying to the burial and resurrection of Christ, do, in fact, deny his burial and resurrection. Human speech was too poor to voice forth these fundamental truths of the gospel; hence the two ordinances of the church—baptism and the Lord's Supper. And so certainly as the supper sets forth his broken body, and spilled blood, does baptism declare his burial and resurrection; and he who denies immersion as Scriptural baptism, and refuses to obediently submit to it, denies these three fundamental facts of the gospel—the death, burial, and resurrection of Jesus Christ. Have you ever considered seriously why these texts have been characterized as Spiritual baptism?"

Alpha—"No, I have never considered the matter only in the light of what I have heard our preachers say about it. All of them say it is Spiritual baptism, and I have accepted it as true. I do not understand why they should so contend unless it is true. They are wise men, and as such I accept their teaching."

Omega—"Yes, it originated with the Pedo-Baptist preachers. And why? That word buried looks too much like immersion to let these texts represent water baptism.

"Here is a text that all the criticisms of the ages have failed to make do service for the affusion idea. It cannot

be tortured into doing such service. It is found in I Cor. 15: 29: 'Else what shall they do which are baptized for the dead; if the dead rise not at all, why are they then baptized for the dead?'"

Alpha—"I do not think either of us capable of understanding this text. Our best scholars and theologians say it is a confessedly difficult passage. I heard one of our preachers say that learned men had spent years in the investigation of I Cor. 15: 29, and had failed to reach a satisfactory solution of the text; and yet, in the present day, upstarts of boys would rise up and tell you all about its meaning. I am willing to leave such texts to the criticism of the wise, lest I expose my ignorance. However, if you have any light to throw on the passage, it will be a favor to the religious world that will, no doubt, be appreciated."

Omega—"I admit the fact that scholars say there is some difficulty in understanding this text; but the difficulty does not pertain to the meaning of the word under consideration in this discussion. The difficulty lies in the phrase, 'For the dead.' Indeed, the scholarship of the world is almost a unit upon the meaning of this Greek word *Baptizo*. May it not be, after all, that the difficulty arises from the standpoint one occupies with reference to the meaning of this one word. Whatever may be the meaning of the phrase, 'For the dead,' it cannot divorce the word baptize from the thought of rising from the dead. 'If the dead rise not at all, why are they then baptized for the dead?' If I should read: 'Else what shall they do which are sprinkled for the dead; if the dead rise not at all, why are they sprinkled for the dead?' 'Else what shall they do which are poured for the dead; if the dead rise not at all, why are they then poured for the dead?' Would not such a reading be confusion worse confused? But if the word sprinkle and pour mean the same as the word baptize, and if baptism is Scripturally performed by sprinkling or pouring water upon the subject, why not read it thus?

"But does not the confusion sprinkle and pour create in this connection show most conclusively that they do not mean what the word baptize means?

"Indeed, sprinkle and pour can have no place in Paul's

argument, which he makes in this chapter. He is arguing the resurrection of Christ from the dead. He says: 'If Christ be not risen, then is our preaching vain.' 'If Christ be not raised, your faith is vain; ye are yet in your sins.' 'But now is Christ risen, and become the first fruits of them that slept.' He is not arguing the question of baptism. Christ risen is the burden of his argument. He mentions baptism merely as illustrative of Christ's burial and resurrection. His thought is, 'If there be no resurrection, why were we then baptized?' According to his argument, in this chapter, without the doctrine of the resurrection, our baptism would be a meaningless ceremony, for evidently Paul associates them together.

"This same idea is set forth in Rom. 6: 5, Col. 2: 12, I Pet. 3: 21. If there be no likeness between baptism and the resurrection, why do the Scriptures associate them together? And why say that, in the performance of the one, we shall be in the likeness of the other? Rom. 6: 5: 'For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection.' Baptism being a likeness of burial and resurrection, and Paul says it is, what so fully meets the requirements as an immersion in, and an emersion out, of water? And what is more unlike a burial and resurrection than the act of sprinkling or pouring a few drops of water upon the head of a person? There is absolutely no resemblance between them.

"I wish here to make an argument not yet made, only in part. Words whose primary meanings are wholly unlike cannot be or mean the same thing. The English words dip and sprinkle are such words. In action they are wholly unlike. To dip is to plunge or immerse. To sprinkle is to scatter, to disperse, as a liquid or dry substance composed of fine, separable particles. The word dip puts the object in or into an element, while sprinkle puts the element on or upon the object. To illustrate: A dips B in or into water; B is the object baptized or dipped, while the element water is the object of the preposition in or into. C sprinkles water on or upon D; water is the object sprinkled, while D is the object of the preposition on or upon. So, according to the principles of philology, you cannot sprinkle the object

dipped, which is B, a man, nor dip the object sprinkled, which is water. So, in English, no man can get sprinkle out of the word dip, and no man can get dip out of the word sprinkle. There is absolutely no kinship between them."

"But, now, as dip is the recognized primary or first meaning of baptize, or *Baptizo* in Greek, and sprinkle is the recognized primary or first meaning of *Raino* in Greek, we are forced to the same conclusion.

"According to the best scholarship of the world, *Baptizo* in Greek means precisely what the English word dip means in English, and that the word *Raino* in Greek means precisely what the English word sprinkle means in English. So, to say *Baptizo* in Greek is the same as to say dip in English. To say dip in English is to say *Baptizo* in Greek. So of *Raino* and sprinkle. The application is: 'If a man that is dipped is baptized, the man who is only sprinkled is not baptized.

"I am ready to close my affirmative argument with a brief resume of the points made:

"1. We have found that all the standard Greek lexicons support my proposition. Out of the twenty-four examined, not one is against me; but, on the other hand, not one of them favors your proposition, for not one of them gives sprinkle or pour as the meaning of *Baptizo*. To make the point more emphatic, let me remind you that all these lexicons are the works of Pedo-Baptist scholars.

"2. We have found that the leading commentators of the Pedo-Baptist world, the best writers living and dead, support my proposition. You remember I produced the concessions of three hundred of the best scholars and theologians of the present and past ages, who conceded that *Baptizo* means to dip, plunge, or immerse, and that the practice of the early churches was that of immersion.

"Now, suppose you had produced such an array of Baptist testimony—twenty-four Baptist Greek lexicons, three hundred Baptist scholars and theologians—and with one voice they had said: '*Baptizo* means to sprinkle, means to pour,' and that sprinkling and pouring was the practice of the early churches, how could I stand up in the face of such testimony and say *Baptizo* means to immerse, and that the early

churches practiced immersion for baptism? That immersion is baptism is not debatable; affusion is the bone of contention.

"3. A majority of the many translations and revisions of the Bible support my proposition. Many of them translate *Baptizo,* to immerse or dip, but not one of them, so far as I have examined, renders it either sprinkle or pour.

"4. The New Testament is clearly on my side in this discussion. 'And they went down both into the water, both Philip and the eunuch; and he baptized him. And when they were come up out of the water.' 'Buried with Christ in baptism.' 'Buried with Christ by baptism.'

"I now challenge you to produce one single passage, either in Classic or New Testament Greek, containing the word *Baptizo,* that any competent Greek scholar will translate, rendering *Baptizo* by either sprinkle or pour. But, on the other hand, in every instance where it is found, either in Classic or New Testament Greek, it has been rendered by competent scholars, dip, plunge, immerse. I will give one or two statements in proof.

"Dr. George Campbell, who was a scholar among scholars, says: 'The word *Baptizein,* both in sacred authors and classical, signifies to dip, to plunge, and was so rendered by Tertullian, the oldest of the Latin fathers, *tingre,* the term used for dyeing cloth, which was by immersion.

"Dr. T. J. Conant says: 'It is the only rendering of the word in any version sanctioned by early use in the church, and is the only one used by scholars in their versions for the learned.' 'That recent and living scholars, without distinction of ecclesiastical relation, unite in asserting this to be the true meaning of the Greek word.'

"I now wish, in conclusion, to write down in parallel columns, both the King James' and the Rotherham Translations, where the word *Baptizo* occurs, as a fitting close of my affirmative argument:

King James' Translation.	*Rotherham's Translation.*
Math. 3: 1. "In those days came John the Baptist preaching in the wilderness of Judea."	Math. 3: 1: "Now, in those days, comes John the immerser proclaiming in the wilderness of Judea."

Math. 3: 5-7: "Then went out to him Jerusalem, and all Judea, and all the region round about Jordan,

"And were baptized of him in Jordan confessing their sins.

"But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come."

Math. 3: 11: "I indeed baptize you with water unto repentance: * * * he shall baptize you with the Holy Ghost and with fire."

Math. 3: 13, 14: "Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him.

"But John forbade him, saying, I have need to be baptized of thee, and comest thou to me?"

Math. 3: 16: "And Jesus, when he was baptized, went up straightway out of the water."

Math. 20: 22, 23: "But Jesus answered and said, ye know not what ye ask. Are ye able to drink of the cup that I shall drink of? and be baptized with the baptism that I am baptized with? They say unto him we are able.

"And he said unto them, ye shall indeed drink of my cup, and be baptized with the baptism I am baptized with."

Math. 21: 25: "The baptism of John, whence was it?"

Math. 28: 19: "Go ye there-

Math. 3: 5-7: "Then were going forth unto him Jerusalem and all Judea and all the country around about the Jordan.

"And were being immersed in the Jordan river by him, confessing forth their sins.

"But seeing many of the Pharisees and Sadducees come to his immersion, he said to them, Brood of vipers! who suggested to you to flee from the coming wrath?"

Math. 3: 11: "I, indeed, am immersing you in water unto repentance; but, he who after me is coming is mightier than I, whose sandals I am not fit to bear; he will immerse you in Holy Spirit and fire."

Math. 3: 13, 14: "Then cometh Jesus from Galilee to the Jordan unto John to be immersed by him.

"Now John would have hindered him, saying: I have need by thee to be immersed, and dost thou come unto me?

Math. 3: 16: "And being immersed Jesus straightway went up from the water?"

Math. 21: 25: "The immersion—that of John—whence was it?"

Math. 28: 19: "Going, there-

fore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."

Mark 1: 4, 5: "John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins.

"And there went out unto him all the land of Judea, and they of Jerusalem, and were all baptized of him in the river of Jordan, confessing their sins."

Mark 1: 8-10: "I indeed have baptized you with water; but he shall baptize you with the Holy Ghost.

"And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan.

"And straightway coming up out of the water, he saw the heavens opened and the Spirit like a dove descending upon him."

Mark 7: 4: "And when they come from the market, except they wash, they eat not. And many other things there be, which they have received to hold, as the washing of cups, and pots, brazen vessels, and of tables."

Mark 16: 16: "He that believeth and is baptized shall be saved; but he that believeth not shall be damned."

Luke 3: 3: "And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins."

Luke 3: 7: "Then said he to the multitudes that came forth to be baptized of him, O generation of vipers, who hath

fore, disciple ye all the nations, immersing them into the name of the Father and of the Son and of the Holy Spirit."

Mark 1: 4, 5: "Then arose (one) John, he was immersing in the wilderness, and proclaiming an immersion of repentance into remission of sins.

"And all the Judea country was going forth unto him, and all them of Jerusalem, and were being immersed by him in the Jordan river, confessing forth their sins."

Mark 1: 8-10: "I immerse you in water, but we will immerse you in Holy Spirit.

"And it happened in those days, that there came (one) Jesus from Nazareth of Galilee, and was immersed into the Jordan by John.

"And straightway, as he was coming up out of the water, he saw rendering asunder the heavens, and the Spirit, as a dove, coming down unto him."

Mark 7: 4: "And from market—unless perchance they immerse themselves, they eat not. And many other things there are which they accepted to hold fast:—immersion of cups and measures, and copper (vessels) and couches."

Mark 16: 16: "He that believeth and is immersed shall be saved, but he that disbelieveth shall be condemned."

Luke 3: 3: "And he went into every region of the Jordan proclaiming an immersion of repentance into remission of sins."

Luke 3: 7: "He was saying, therefore, to the multitudes that were journeying out to be immersed by him, brood of

warned you to flee from the wrath to come."

Luke 3: 12: "Then came also publicans to be baptized, and said unto him, Master, what shall we do?"

Luke 3: 16: "John answered, saying unto them all, I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose, he shall baptize you with the Holy Ghost and with fire."

Luke 3: 21: "Now when all the people were baptized, it came to pass, that Jesus also being baptized, and praying the heaven was opened."

Luke 12: 50: "But I have a baptism to be baptized with; and how am I straightened till it be accomplished?"

John 1: 25, 26: "And they asked him, and said unto him, Why baptizest thou then, if thou be not that Christ, nor Elias, neither that prophet?

"John answered them saying, I baptize with water: but there standeth one among you, whom ye know not."

John 1: 28: "These things were done in Bethabara beyond Jordan, where John was baptizing."

John 1: 31: "And I knew him not; but that he should be made manifest am I baptizing with water."

John 1: 33: "And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on

vipers, who suggested to you to flee from the coming wrath."

Luke 3: 12: "And there came tax collectors, also to be immersed, and said unto him, Teacher, what are we to do?"

Luke 3: 16: "John answered one and all: saying, I, indeed, with water am immersing you; but coming is he who is mightier than I, the thong of whose sandals I am not fit to loose—we will immerse you in Holy Spirit and fire."

Luke 3: 21: "Now it came to pass—when one—and—all the people were immersed—Jesus also being immersed and continuing in prayer,—then was the heavens opened."

Luke 12: 50: "But an immersion have I to immersed with, and how am I distressed until whatever (time) it may be ended."

John 1: 25: "And they questioned him and said unto him: Why, then, art thou immersing, if thou are not Christ, nor Elijah, nor the Prophet?"

John 1: 26: "John answered them, saying, I am immersing in water; amidst you stands one whom ye know not."

John 1: 28: "These things in Bethany happened, beyond the Jordan where John was immersing."

John 1: 31: "And I knew him not; but, that he might be manifest to Israel, therefore came I in water immersing."

John 1: 33: "And I knew him not, but he who sent me to be immersing in water, he to me said, upon whomsoever thou mayest see the Spirit descending and abiding upon him,

him, the same is he that baptizeth with the Holy Ghost."

John 3: 22, 23: "After these things came Jesus and his disciples into the land of Judea, and there he tarried with them and baptized.

"And John also was baptizing in Anon near Salim, because there was much water there; and they came and were baptized."

John 3: 26: "And they came unto John, and said unto him, Rabbi, he that was with thee beyond Jordan, to whom thou barest witness, behold the same baptizeth, and all men come to him."

John 4: 1, 2: "When therefore the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John, though Jesus himself baptized not, but his disciples."

Acts 1: 5: "For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence."

Acts 2: 38: "Then Peter said unto them, repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost."

Acts 2: 41: "Then they that gladly received his word were baptized; and the same day there were added unto them about three thousand souls."

Acts 8: 12, 13: "But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were

the same is he who immersed in Holy Spirit."

John 3: 22, 23: "After these things came Jesus and his disciples into the land of Judea, and there was he spending time with them and immersing.

"Now John also was immersing in Ainon near to Saleim, because many waters were there and they were coming and being immersed."

John 3: 26: "And they came unto John, and said unto him, Rabbi! he who was with thee beyond the Jordan, to whom thou hast born testimony, See! the same is immersing, and all are coming unto him."

John 4: 1, 2: "When therefore, the Lord come to know that the Pharisees heard that Jesus was making and immersing more disciples than John, although, indeed, Jesus himself was not immersing but his disciples."

Acts 1: 5: "Because John, indeed immersed with water, but ye shall be immersed in Holy Spirit, after not many of these days."

Acts 2: 38: "But Peter (said) unto them: Repent ye! and be immersed each one of you, in the name of Jesus Christ, into remission of your sins; and ye shall receive the free gift of the Holy Spirit."

Acts 2: 41: "They, indeed, therefore, who welcomed his words, were immersed; and there were added, in that day, about three thousand souls."

Acts 8: 12, 13: "But, when they believed in Philip, delivering the — joyful — message concerning the kingdom of God and the name of Jesus

baptized, both men and women.

"Then Simon himself believed also: and was baptized."

Acts 8: 16: ("For as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus.")

Acts 8: 36: "And as they went on their way, they came unto a certain water: and the eunuch said, See, here is water; what doth hinder me to be baptized?"

Acts 8: 38, 39: "And he commanded the chariot to stand still; and they went down both into the water, both Philip and the eunuch; and he baptized him.

"And when they were come up out of the water."

Acts 9: 18: "And immediately there fell from his eyes as it had been scales: and he received sight forthwith, and arose, and was baptized."

Acts 10: 37: "That word, I say, ye know, which was published throughout all Judea, and began from Galilee after the baptism which John preached."

Acts 10: 47, 48: "Then answered Peter, can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we.

"And he commanded them to be baptized in the name of the Lord."

"Acts 11: 16: "Then remembered I the words of the Lord, how that he said, John indeed baptized with water; but ye shall be baptized with the Holy Ghost."

Christ, they were being immersed, both men and women.

"Howbeit, Simon himself also believed and, having been immersed."

Acts 8: 16: "For not yet had it on any one of them fallen; but only, to begin with, they had been immersed into the name of the Lord Jesus."

Acts 8: 36: "Now, as they were journeying along the way, they came upon a certain water; and the Chamberlain says: Behold, water—what hinders me to be immersed?"

Acts 8: 38, 39: "And he ordered the chariot to stand still and they went down—both—into the water, both Philip and the Chamberlain, and he immersed him.

"But when they were come up out of the water."

Acts 9: 18: "And straightway fell there from him—from his eyes—like scales; and, arising, was immersed."

Acts 10: 37: "Ye know what had already occurred along the whole of Judea, beginning from Galilee, after the immersion which John proclaimed."

Acts 10: 47, 48: "Then answered Peter: can any one, now, forbid the water that these should not be immersed; who indeed, received the Holy Spirit even as we?

"And he ordered them—in the name of Jesus Christ to be immersed."

Acts 11: 16: "Furthermore, I was reminded of the declaration of the Lord, how he used to say: John, indeed immersed with water, but ye shall be immersed in Holy Spirit."

Acts 16: 15: "And when she was baptized and her household, she besought us, saying, If ye have judged me to be faithful to the Lord, come into my house and abide there."

Acts 16: 33: "And he took them the same hour of the night, and washed their strips; and was baptized, he and all his straightway."

Acts 19: 3-5: "And he said unto them, Unto what then were ye baptized? And they said, Unto John's baptism.

"Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him who should come after him, that is, on Christ Jesus.

"When they heard this, they were baptized in the name of the Lord Jesus."

Acts 22: 16: "And now why tarriest thou? arise and be baptized, and wash away thy sins, calling on the name of the Lord."

Rom. 6: 3-5: "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?

"Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

"For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection."

Acts 16: 15: "Now, when she was immersed, and her house, she besought, saying: If ye have judged me to be a believer in the Lord entering into my house, abide ye."

Acts 16: 33: "And taking them with (him) in that hour of the night, he bathed (them) from (their) strips, and was immersed, he and his-all-on-the-spot."

Acts 19: 3-5: "And he said: Into what, then were ye immersed? And they said: Into John's immersion.

"And Paul said: John immersed an immersian of repentance, saying unto the people that in him coming after him they should put faith; that is, in Jesus.

"Now, hearing (this) they were immersed into the name of the Lord Jesus."

Acts 22: 16: "And now, what art thou going to do? Arising, get thyself immersed, and thy sins bathed away, invoking his name."

Rom. 6: 3-5: "Or, are ye ignorant, that we, as many as were immersed into Christ Jesus, into his death were immersed?

"We were jointly buried, therefore, with him, through (our) immersion into (his) death; in order that, just as Christ was raised from among (the) dead through the glory of the Father, thus we also in newness of life might walk.

"For, if we have come to be of joint growth in the likeness of his death, certainly we shall be (in that) of (his) resurrection also."

I Cor. 1: 13-17: "Is Christ divided? was Paul crucified for you? or were you baptized in the name of Paul?

"I thank God I baptized none of you, but Cripus and Gaius;

"Lest any should say that I had baptized in mine own name.

"And I baptized also the house-hold of Stephanus: besides I know not whether I baptized any other.

"For Christ sent me not to baptize, but to preach the gospel."

I Cor. 10: 1, 2: "Moreover, brethren, I would not have you ignorant, how that all our fathers were under the cloud, and all passed through the sea:

"And were baptized unto Moses in the cloud and in the sea."

I Cor. 12: 13: "For by one Spirit are we all baptized into one body whether we be Jews or Gentiles."

Gal. 3: 27: "For as many of you as have been baptized into Christ, have put on Christ."

Eph. 4: 5: "One Lord, one Faith, one baptism."

Col. 2: 12: "Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead."

Heb. 6: 2: "Of the doctrine of baptism."

I Pet. 3: 21: "The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a

I Cor. 1: 13-17: "Has the Christ become divided? Was Paul crucified in your behalf? Or, into the name of Paul were ye immersed?

"I am giving thanks to God that none of you I immersed, save Crispus and Gaius.

"That no one may say that into my name ye were immersed.

"Howbeit, I immersed the house of Stephanus also: besides (these) I know not whether any other I immersed.

"For Christ did not send me to be immersing, but to be declaring—the-joyful-message."

I Cor. 10: 1, 2: "For I wish not that ye should be ignorant, brethren, that all our fathers were under the cloud, and all passed through the sea.

"And all immersed themselves into Moses, in the cloud and in the sea."

I Cor. 12: 13: "For, in one Spirit also, we all into one body were Immersed, whether Jews or Greeks."

Gal. 3: 27: "For ye, as many as into Christ were immersed, did put on Christ."

Eph. 4: 5: "One Lord, One faith, one immersion."

Col. 2: 12: "Being jointly buried with him in your immersion, in which ye were also jointly—raised through the faith of the inward—working of God who raised him from among the dead."

Heb. 6: 2: "Of immersion of instruction."

I Pet. 3: 21: "Which in corresponding fashion now saves you also, (even) immersion, not a putting away of filth of flesh, but a request of a good

good conscience towards God) by the resurrection of Jesus Christ."	conscience towards God) through (the) resurrection of Jesus Christ."

"In the texts quoted from the King James' Translation, we have the word *Baptizo* transferred by giving it an English termination, not translated. In the Rotherham's Translation, we have the word *Baptizo* translated immerse, and that, too, by a Pedo-Baptist scholar.

"Suppose we had, instead of two parallel columns, four, substituting sprinkle and pour where the word baptize and immerse occur, we would then have an ideal Pedo-Baptist translation. But what a medley it would be! We could then read the Commission according to Pedo-Baptist teaching: 'Go ye therefore, teach all nations, sprinkling them, or pouring them, or immersing them into the name of the Father, and of the Son, and of the Holy Spirit,' etc."

Alpha—"The Pedo-Baptists do not have to substitute sprinkle and pour. We believe *Baptizo* to be a generic word, like the word wet, for instance. I say to you: 'Omega, go wet that man.' You could obey my command by immersing him, or by sprinkling water upon him, pouring water upon him, or in several other ways. And so in baptism When we have applied the water to the person, whether by immersion, sprinkling, pouring, or any other way, we have obeyed the command expressed by the word baptize."

Omega—"A word of many meanings does not mean anything specifically, but everything generally; just so one is wet, he is baptized, if the act of wetting be done in the name of the Father, Son, and Holy Spirit. Although a church of Jesus Christ cannot consist except of baptized believers, yet Christ gave us a command so indefinite that no one can tell just what he meant. A law of his kingdom, and yet not susceptible of a definite interpretation. Such a law would not be binding upon those to whom given. Judge Pothier says: 'A law that is hopelessly obscure is of no binding force, and no person can be held responsible for obedience to it.' Greenleaf says: 'In other words, in merely generally speaking, if the court, placing itself in the situation in which the testator or contracting party stood at the time of executing the instrument, and with full understanding of the force and

import of the words, cannot ascertain his meaning and intention of the language of the instrument thus illustrated, it is a case of incurable and hopeless uncertainty, and the instrument is so far inoperative and void.'

"Mr. Coke says: 'It avails little to know what ought to be done, if you do not know how it is to be done.' Brown says: 'When anything is commanded, everything by which it is to be accomplished is also commanded.'

"These principles hold good in the administration of all human laws, and must, as well, apply to the laws of the kingdom of God. However, there is an idea in the world that a word in the Bible means something different to what it does in common law, or even in the dictionary. Such a word, we are told, is baptize. That it has, in being transferred to Christianity, taken on a sacred meaning, and now means something different to its classical meaning. Why this plea? It would be hard to give a reason that would be satisfactory to the world of letters. Its admitted meaning, in Classic Greek is, 'To dip, or immerse.' In this the scholarship of the world is agreed. So, if we admit that in the Bible it retains its original, or Classic meaning, the question is settled, as to the act of baptism—that it means to dip or immerse. Let us carefully investigate this plea. If, when transferred to Christianity, it took on a sacred meaning, then its Classic meaning is no longer to be retained in our interpretation of the Bible. We must ascertain this sacred meaning, or else we are at sea, as to what act to perform. And as neither Christ nor the apostles give any information as to the change, it must be a matter of pure guess-work; for we cannot appeal to the lexicons, as it no longer retains its Classic meaning, but a sacred meaning, whatever that may be. But if we can no longer appeal to the lexicons, and the Bible is silent on the matter, we are left alone to fallible human judgment, without chart or compass, and are hopelessly adrift, not knowing whither we are going. Any man's judgment is as good as every other man's judgment, and hence you hear the oft-repeated statement, 'Whatever satisfies my conscience is baptism to me.' A question just here arises, 'What occasion or condition was there demanding a change in the meaning of the word? Was it

to express a principle or fact that the original meaning could not do; or was it to serve a purpose?' In the Bible we find baptize associated with such words as buried, risen, etc. This could be effected only by immersion and emersion. But this thought is found in its Classic use—dip, immerse, plunge, submerge, and o'erwhelm. The first place it occurs in the Bible is II Kings 5: 14: 'Then went he down, and dipped himself seven times in Jordan.' The first time it occurs in the Old Testament, it is translated by the King James' Version, dip. Now, if in its first use in the Bible it retains its classical meaning, who will say it does not retain it in the New Testament, where we find it associated with the words, 'Buried with Christ,' 'Risen with him.' Does it mean dip in one part of the Bible and something else in the other part? This is a question the Pedo-Baptist ought to settle. Also they should settle this question: 'Did John, Christ, and the apostles use the same word as found in the old Testament, attaching to it a different meaning, a sacred, and change the act to express the thought or principle of this sacred meaning; and yet, leave the world in ignorance as to what act they performed, and the purpose for which the change was made? But, happily, while those who take the position that *Baptizo* has in the Bible a sacred sense, and therefore takes on a new meaning, and hence a new act, cannot prove their assertion, we have abundant proof that it retains its original meaning, and is expressive of the same act as in classic Greek. The very fact that John baptized in the river of Jordan, and the baptized came up straightway out of the water, shows that a sprinkling ceremony was not employed."

Alpha—"But, Brother, you are simply assuming what must be proven. The revealed facts in the case are, according to Matthew, that Christ came up from the water. In his account we have *'apo'* from, and not *'ek'* out. I might suppose that John stood by the Jordan with a mussel shell in one hand and a bunch of hyssop in the other (as some of our books teach), and poured water upon those who wanted to be baptized by pouring, while he sprinkled others, using the hyssop. And so strong was the conviction of some of our writers, that they had pictures inserted in their books

representing John as baptizing in this way. And it is significant that these books were written just a few centuries after Christ.

"Here, Brother, I offset your assumptive argument by another assumptive argument; and to my mind the facts are in my favor. I have seen a picture, representing John as standing in the river Jordan, pouring water upon the head of Christ, while Christ was kneeling in the water. Also, the oldest picture extant of the baptism of Christ, taken from the baptistry at Ravenna, which was erected A. D. 454, representing John as standing on the bank of the Jordan, pouring water on the head of Christ. Why these representations, if baptism was not by affusion?"

Omega—"Several questions came to me while you were making that little speech:

"1. Where is the Scripture that gives even an inkling of John's using a mussel shell or hyssop in baptizing the people? If this be a Bible fact, I will accept it. I could not argue against a fact. But there is neither example nor statement from which one could infer such a thing. Such a thought must be the fruit of the fertile imagination of someone, hard pressed for an argument, to set aside the plain Scriptural teaching on the subject of baptism.

"2. How John and Christ could occupy two different attitudes at the same time. One picture has John standing on the bank of the Jordan pouring water on the head of Christ; the other has John standing in the river of Jordan and Christ kneeling down, while John pours water upon him. The question is, 'Could John and Christ occupy two different positions at the same time?' If it had been done on different occasions, they could have done so, but John baptized Christ but once, and a man cannot stand on the bank of a river and in the river at the same time. So your testimony is contradictory, and therefore, false.

"3. If you came up even from the water when Bro. Melotn did for you what he called baptism, you neither came up straightway out of the water, nor straightway from the water. In your case there was none to come from. Neither was there a sufficiency to go down into, or come up out of, for a wine glass would have contained all of it. It did not

trickle down upon your clothing. You know the preacher said no one ever got his clothes wet in apostolic times by being baptized. And, strange to say, you both claim that *Baptizo* means to wet.

"4. Why, had they baptisteries in the year 454, if baptism was by affusion? What need to build those large and costly houses, with large fonts attached, if baptism was by affusion? but baptism being an immersion in water, there is no mystery about it.

"I admit that Matthew has '*apo*,' which most generally means from, but what has that to do in this connection? Mr. Rotherham translates it thus: 'And, being immersed, Jesus straightway went up from the water.' I have witnessed many immersions, or baptisms, if you prefer, and in every instance the baptized went down into the water, were baptized, immersed, came up straightway out of the water, and then came up from the water.

"Now, as to your position that *Baptizo* means to wet, and Bro. Melton's saying: 'No one ever got wet during apostolic times by being baptized, it brings me to the parting of the ways, and I know not which road to take. '*Baptizo* means to wet;' therefore, baptism may be performed by sprinkling, pouring, or by immersion; just so the man is wet. 'No one was ever wet in apostolic times by being baptized; therefore, immersion is not baptism.' This is confused confusion. If I follow Pedo-Baptist teaching, how shall I know what to do? 'Baptize means to wet;' therefore I must, in the act, be wet. No one was ever wet in apostolic times by being baptized; therefore, I must not be wet; that is, I must not be immersed. I deny both statements, that *Baptizo* means to wet, and that no one was ever wet in apostolic times by being baptized. We are discussing the act of baptism, not the result. We may be wet as a result of baptism, but the act is one thing and the result quite another. Christ said of the Pharisees: 'Ye compass land and sea to make one proselyte.' The Pedo-Baptists, it seems to me, have compassed sea and land, rivers and lakes, oceans and continents, philology and theology to make one argument against immersion; and when they have summed up the results of their investigations, they tell us that no spe-

cific act is prescribed; that the command to be baptized may be obeyed by an application of water, in any way the candidate may elect, just so the conscience is satisfied, but with a precaution, suggested by wisdom, that immersion is not taught in the Bible.

"Suppose the leading denominations of the land; that is, Pedo-Baptist denominations, should call a council to deliberate upon the question of baptism, to seek to become a unit in its administration. A chairman is duly elected and installed into office. On taking the chair, he deliberately arises and explains the object of the meeting.

Chairman—"Brethren, a few words of explanation in regard to this meeting is in order. It is a known fact that, while we are in a measure agreed upon the proper and most convenient mode of baptism, there are some differences among us. The object of this convention is, as I understand it, to remove these differences and become a unit in administering baptism, so that we can the more forcibly impress our views upon the people. There are three modes being practiced by the denominations here represented, sprinkle, pour and immerse. Many of us do not believe (and I for one) that immersion is taught in the Bible. Indeed, the word immerse is not found in our Authorized Version. This is our guide book. The words sprinkle and pour are found in the same version some 153 times. We claim to take the Bible as the rule of our faith and practice. Brethren, let us practice what we preach." (Loud amens.)

Mr. M.—"Brother Chairman, I heartily concur with you, sir, that we should be a unit in our practice in baptizing, and, also, that immersion is not taught in the Bible. If I had it in my power I would sweep it from the earth. I am here, sir, to join you in unity of action."

Mr. B.—"Brother Chairman, I with the rest of you who have spoken, regret exceedingly that we are not a unit in our practice. I do not believe immersion is taught in God's word, and my desire is that we all could agree upon sprinkling as the mode, because it is more suited to our convenience; though, I believe pouring is equally Scriptural. We find the word pour associated with what we call Holy Ghost baptism. (Amen from many.) But there are difficulties

to be considered. Very many of our members, of all parties here represented, have nothing but immersion for baptism, and I am one of the number. If we set aside or exclude immersion from our practice, it will place some of us in a very embarrassing position. It would make my baptism null and void. Then, again, we would lose many members who otherwise would join our churches, if we continue the practice of immersion. Again, it would stultify much of our work already done. I have at times sprinkled some in the house, carried others to the creek, have them kneel down and pour water upon them, and others I have immersed in the creek, all in the same hour. And in this I am not alone. Many of our brethren have done the same. We might correct our inconsistencies, but what of the members we would lose? This is the question that seems to me to be a breaker in the way.'

Mr. C.—"Brother Chairman, I certainly wish we could see our way clear to do away with immersion; but, sir, there are difficulties in the way, as was made evident by Brother B.'s speech. But, sir, there is another difficulty as great, if not greater, than those mentioned by Bro. B. Many people believe immersion to be Scriptural baptism (and I think we preachers are to blame, in part, for it, as we have not pressed the question home to them more vigorously), and it is a matter of conscience with them. The question recurred to me, that if we should do away with immersion, would we not be lording it over their consciences, and, by so doing, drive them away from us to the immersionists, which we cannot well afford? I have taught the people that whatever conscientiously satisfied them, was to them baptism, and on account of that teaching, I have had to immerse many. So, Mr. Chairman, I cannot see my way clear as to how we will bring this body to unity on the question."

Chairman—"I believe that baptism is largely a matter of conscience, and I would suggest that we unite upon the ground that every man be permitted to decide the question for himself, according to the dictates of his own conscience. This is the Christianity and the Christian liberty for which we have always contended. The council is adjourned."

Alpha—"I think it a waste of time to indulge in such caricature. If we cannot settle this question by the Bible, we had as well let it alone. I, for myself, am willing to let Bible teaching settle it, once for all."

Omega—"It is not simply a caricature, but a statement of the case as it exists in the ranks of Pedo-Baptists to-day. There is not a false representation in it. When hard pressed upon the question of immersion, they will admit it, to save their argument for affusion. The Bible is too plain on the matter of immersion to be disputed. The question is not, 'Is immersion baptism?' but is affusion baptism? Pedo-Baptists will admit that immersion is baptism, and then do all in their power to disprove their own statement. Why do they never try to prove that affusion is not baptism? If all three acts are equally baptism, why disparage the one and boost the other two? Can you answer? Suppose a man admits bread and wine to be the elements of the Lord's Supper, and yet oppose the use of bread in celebrating the supper; would you not think such a course strange, indeed? But it would not be any more strange than to admit that immersion is baptism, and then oppose it, declaring it to be unscriptural. But some of the Pedo-Baptists deny that immersion is baptism at all, and yet will perform it, in the name of the Father, Son, and Holy Spirit, saying, 'I baptize thee,' etc. Others admit it to be baptism, and then do all in their power to prove that it is not baptism at all; but, after all, will go and perform it in the name of the Father, Son, and Holy Spirit, saying: 'I baptize thee,' etc."

Alpha—"Our preachers, most of them, do admit that immersion is baptism; but in their practice they prefer sprinkling, because it is more convenient. It would be no little trouble sometimes to find a convenient place to immerse; besides, sprinkling is more in harmony with refined sentiment and delicate feelings than immersion. For these reasons we prefer it."

Omega—"But this does not meet the issue. They admit immersion to be baptism, and then repudiate it, saying it is unscriptural, and not in the Bible. Again, they deny it to be baptism at all, and then go and perform it and call it baptism.

"All the theologians in the universe could not harmonize such teaching and practice if their salvation depended upon it. What has refined or delicate feelings to do with baptism, or baptism have to do with refined or delicate feelings? If Christ commanded me to go and be immersed in mud, I would have no choice in the matter, but that of strict obedience to him who commands, in doing the exact thing commanded. Convenience, indeed! Whose convenience or feelings did Christ ever consult in matters of obedience? That men can take a plain command of God into their own hands, and decide whether they will do the thing commanded, or something that suits their convenience better, is, in my mind, rebellion, and not obedience. 'To obey is better than sacrifice.' What gives any act of obedience its validity? Certainly in obeying Christ the highest principle possible is involved—the complete submission of the will, lovingly surrendered. Christ's commands are expressive of his will, and that will cannot be met by doing something else than that he commanded. Then to do the thing commanded, both in letter and spirit, is to do the will of Christ, and obedience is the result."

Alpha—"The highest conception of obedience to Christ is in spirit, and not in the letter. If I am in right relation with Christ, spiritually, it is a matter of no importance whether I am immersed, or whether water be poured or sprinkled upon me, just so my conscience is satisfied."

Omega—"So thought John Calvin. Hear him: 'But whether the person who is baptized be wholly immersed, and whether thrice or once, or whether water be only poured or sprinkled upon him, is of no importance; churches ought to be left at liberty, in this respect, to act according to the difference of countries. The very word baptize, however, signifies "to immerse," and it is certain that immersion was the practice of the ancient church.' *Vol. II, Book IV, Chapt. xv., Par.* 19, *p.* 491.

"Calvin and Dr. Richard Watson somewhat differ as to the primitive practice, but are agreed in the use of affusion. Watson says, in his *Theological Institutes*: 'With all the arrangements of modern times, baptism by immersion is not a decent practice; there is not a female, perhaps, who

submits to it who has not a great previous struggle with her delicacy.' Again, he says: 'Even if immersion had been the original mode of baptizing, we should, in the absence of any command on the subject, direct or implied, have thought the church at liberty to accommodate the manner of applying water to the body in the name of the Trinity, in which the essence of the rite consists to different climates and manners; but it is satisfactory to discover that all the attempts made to impose upon Christians a practice repulsive to the feelings, and dangerous to the health, and offensive to delicacy, is destitute of all Scriptural authority and of really primitive practice.' *Vol. II, pp.* 648, 660.

"This quotation is from one of the leading text-books used in Pedo-Baptist theological seminaries, and is dosed out to the young preachers who are being prepared to preach Pedo-Baptist doctrine. Is it any wonder they fight the idea of immersion being baptism; and teach that it is indecent for ladies to submit to it? 'Repulsive to the feelings!' 'Dangerous to health!' 'Offensive to delicacy!' 'Destitute of Scriptural authority!' Yet, and yet, they will to hold a member, go and do for him that that is 'repulsive,' 'dangerous,' and 'destitute of Scriptural authority.'

"Let us look at the real situation. The Pedo-Baptists who have written upon the subject of baptism, have been confronted with several considerations:

"1. The real definition of the word *Baptizo.* While many deny that immersion is baptism, yet they are forced by the very rules of language to render the only word ever used as expressive of the ordinance dip or immerse.

"2. The facts of history, as regards the practice of the early churches. The practice of the early churches is conceded, by both Christian and infidel historians, to be that of immersion.

"3. The fact that now many denominations perform acts for baptism, not found in the word, the definition of which they have given.

"4. How the change has been brought about, setting aside, so far as their practice is concerned, the real meaning of the word, so that we have acts of no kindred signification to the act performed by the early churches, even up to the

thirteenth century, save in the case of clinics (sick people) beginning about the year 250.

"5. How to harmonize their acts, called by them baptism, with their definition of the word *Baptizo*, and their admission that immersion was the practice of the early churches.

"These questions have been variously answered. Inasmuch as we have sprinkling and pouring practiced along with immersion, to meet the situation, they must either deny that immersion is taught in the Bible (which some of them do) or take the position that *Baptizo* is a generic term, and means any one of the three or more modes now practiced by them; and that when they have performed any one of these many meanings, they have performed an act of Scriptural baptism.

"After having the many concessions of Pedo-Baptists, that immersion is baptism, and that the early churches practiced it exclusively for baptism, how can they escape the grossest inconsistencies, not to say plain contradictions?"

Alpha—"You seem to overlook the fact that scholars to-day admit that immersion is baptism. I have so admitted it in this discussion. Indeed, there are but few Pedo-Baptists that do not admit it. But while I admit it, I believe sprinkling is more clearly taught in the word of God, for it often occurs, while immersion does not occur at all in the Bible. This admission on the part of these scholars is no ground for argument on your part, but rather favors me in my contention for affusion; for they practiced affusion for baptism, admitting at the same time that immersion was baptism. I believe any one of the three acts, immerse, sprinkle, or pour, is baptism. Such has been the belief and practice of Pedo-Baptists for ages, even from the apostles."

Omega—"But, my Brother, what means this controversy, in those days, of which we speak? These writers contended among themselves, not as to whether immersion was baptism; this did not enter into their contention at all. That was a point fully admitted. No dispute about immersion, for they agree that it was of apostolic origin and practice. The controversy was altogether about affusion—sprinkling and pouring. There is no controversy to-day, when we come down to admitted facts, about immersion. Pedo-Bap-

tists immerse when they cannot persuade their candidate to be affused; and they are always ready to take a good man on his immersion and count it as good as the best, even as good as infant baptism. Immersion is current in all the world, and so enforces itself upon the consciences of many that they seek to be immersed after having been sprinkled or poured upon. I, myself, have known many who had been sprinkled upon for baptism, to be afterwards immeresd. But I can count on the two ends of my pencil all that I have known to forsake immersion for sprinkling. Why this controversy about affusion. The very fact that controversy arose on account of it, proves it to be an innovation. Hence it was counted as no baptism at all.

"In speaking of affusion, Prof. George C. Knapp says: 'Still some would not acknowledge this to be true baptism, and controversy arose concerning it, so unheard of was it at that time to baptize by affusion.'

"Valesius testified: 'Therefore, baptism of this kind was not customary, and it was esteemed imperfect.'

"Baronius, who was a Catholic, says: 'Those who were baptized upon their beds were not called Christians, but clinics.'

"Again, Valesius says: 'In addition, since baptism properly signifies immersion, a pouring of this sort could hardly be called a baptism; wherefore clinics were forbidden to be promoted to the rank of the presbytery, by the twelfth canon of the Council of Neo-Caesarea.'

"Geiseler says: 'It was often necessary to baptize the sick, and, in that case, sprinkling was substituted for the usual rite.'

"There is not a case of affusion for baptism beyond novation; if so, the diligent search of those who were especially interested in finding it has failed, both of the present and past ages. This case was 250 years short of apostolic times, and was in the beginning of that falling away of which the apostle writes (II Thes. 2: 3, 4): 'Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as

God sitteth in the temple of God, showing himself that he is God.'

"The apostle John, in speaking of those times, says (I John 2: 19): 'They went out from us, but they were not of us; for if they had been of us, they would no doubt continued with us: but they went out, that they might be made manifest that they were not all of us.'

"During this corrupt and corrupting period, if we may believe authentic history, affusion for baptism had its beginning, and gradually spread, till up to the thirteenth century, the Council of Ravenna declared 'immersion and sprinkling to be indifferent.'"

Alpha—"I will attend to the historical argument when I come to lead in this discussion. What I want now is that we attend to the thought stated in my last argument—that water baptism not being essential to salvation (and this you admit), the matter that concerns us most is that we be right with God spiritually. Paul lays great stress upon this matter. In most of his epistles, as we believe, he refers to Spiritual baptism, and lays great stress upon it, as in Eph. 4: 5: 'One Lord, one faith, one baptism.' This is, without doubt, Spiritual baptism; and he who has the one Lord, one faith, one baptism, has the great essentials; and it is a matter of but little moment to him as to what act of water baptism he receives. He has the one essential baptism, Spiritual baptism. If you contend that this one baptism is water baptism, then you deny, in part, at least, the essential work of the Holy Spirit, and put more stress upon water baptism than you do upon the Spiritual.

"There is great stress placed upon this text: '*One Lord, one faith, one baptism*'; such stress as you do not find placed upon water baptism. Hence, our people have always held that water baptism was one of the non-essentials, and that it mattered but little how we are baptized with water. Indeed, I have heard the question asked by some of our people, 'If water baptism is not essential to salvation, why then be baptized at all?' This but shows the great stress we place upon Spiritual baptism, which is the baptism of the text quoted. Indeed, so important did Paul regard this baptism of the

Spirit, that he seems to include all baptism in it. 'One Lord, one faith, one baptism.'"

Omega—"That we should be right with God spiritually will not be denied. The greatest concern of any man is to be in right relations with God. But the question is, can a man be in right relations with God and not do the things He commands?

"Suppose the spiritual Jew had said: 'I am right with my God spiritually; I will, therefore, forego the killing of the sacrifice, and the offering of its blood upon the altar. This blood only atones for my sins typically, and is therefore non-essential. I am a Jew inwardly. I am at peace with God, and the offering of myself upon His altar includes all other duties, and I need not trouble myself about these minor offerings.'

"Take the case of Abraham. When the Lord commanded him to circumcise himself and every male member of his family, suppose Abraham had said: 'I was justified fifteen years ago, when I believed in God, and it was counted to me for righteousness. Circumcision is a non-essential; and, besides, circumcision is a very painful ceremony. I will do something more suited to the delicacy and refined feelings of my family.' What think you? Would he have been called the 'Friend of God?' What does Christ say to such as characterize his institution, immersion, as 'dangerous to health, repulsive to the feelings, offensive to delicacy, and destitute of Scriptural authority?' Hear him: 'And why call ye me, Lord, Lord, and do not the things which I say?' (*Luke* 6: 46.) 'Ye are my friends, if ye do whatsoever I command you. (*John* 15: 14.) 'If ye love me, keep my commandments.' (*John* 14: 15.) But, seriously, would not such a course in Abraham be as justifiable as in the case of a Christian who sets aside water baptism because it is non-essential to individual salvation?

"But now, to the text quoted: 'One Lord, one faith, one baptism.' There are two things, looking at this text from a Pedo-Baptist standpoint, that I cannot understand: First, how you make this text Spiritual baptism; secondly, if it be Spiritual baptism, how you get sprinkling out of it, which is your favorite mode, as you term it. Paul had not said

one word that would indicate that he was talking about Spiritual baptism. What is Paul talking about? Hear him:

"'I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called,

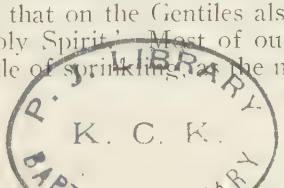
"'With all lowliness and meekness, with longsuffering, forbearing one another in love;

"'Endeavoring to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as ye are called in one hope of your calling;

"'One Lord, one faith, one baptism.' From the beginning of the first verse, to the close of the third, is an exhortation to the members of the church at Ephesus. From the beginning of the fourth verse, to the close of the sixth, he states some important facts to enforce his exhortation. Keep the unity of the Spirit, because there is but one body, the church. There is but one Spirit to direct and guide the one church. The one Lord, the Author of the church. The one faith, the one system of truth, the one rule of practice of the one church. The one baptism, in which, in declaration, is set forth in symbolism the one faith—Jesus dead, buried, and raised again.

"You have said this text refers to Spiritual baptism. If so, I would like you to express yourself as to what act or acts Christ performed when he administered Spirit baptism. Are there three distinct acts, as you teach, concerning water baptism—sprinkle, pour, and immerse? Really, this question needs to be answered. If Christ sometimes sprinkled, sometimes poured, and sometimes immersed, as do Pedo-Baptists, we ought to know it. It might lead to right conclusions."

Alpha—"We do not hold that the word baptize means sprinkle at one time, and pour or immerse at another. Wherever the word stands for the ordinance it contains all these meanings; and it is left with us which we will administer, and to the choice of the candidate as to which he will receive. Concerning Spiritual Baptism, however, we believe it is as easy to determine the mode. Peter says (Acts 10: 45): 'Because that on the Gentiles also was poured out the gift of the Holy Spirit.' Most of our preachers, however, prefer the mode of sprinkling, as the most suitable, in water



baptism, but will perform any one of the three if the candidate demands it."

Omega—"In a previous argument, you contended that Spiritual baptism was a burial; that we were buried into Christ. This was your interpretation of Rom. 6: 3, 4, and Col. 2: 12. In Acts 10: 45, where the Spirit is represented as being poured out upon the Gentiles, you quote, with assurance, that the Gentiles received Spiritual baptism by pouring. If this was a case of Spiritual baptism by pouring, how can the other be a case of Spiritual baptism by burial? Or, is Spiritual baptism so elastic, that at one time it was by burial, and at another time by pouring? Let us be careful of our interpretation, lest we incur the displeasure of Him who commands us.

"That the word *Baptizo* means to immerse will not be denied. That the word burial is found associated with the word baptize must be accepted. 'Buried with him by baptism.' 'Buried with him in baptism.' That *Baptizo* does not mean to pour is conceded in that, that no man has been found who is willing to risk his reputation as a scholar in so translating it. That burial is never found associated with the verbs pour or sprinkle, is a fact that will not be denied. This being true, there is but one of two things to do. (1) Either to translate *Baptizo* to dip or immerse; or (2) eliminate dip and immerse from *Baptizo*, regardless of its etymology, and render it sprinkle or pour, contrary to the etymology of the three words, and give it a meaning it has never had during the history of the language. Are you ready for this?

"I wish now to call attention to what is known as Spiritual baptism. I believe there is confusion in the minds of the people on this question. The idea prevails that Spiritual baptism is administered to-day as in the days of the apostles. Hence, you often hear men praying to be *rebaptized with the Holy Ghost*. Rebaptized, mind you; implying that they had been baptized in the Spirit before. The same man often prays the same prayer, as though Spiritual baptism was repeated from time to time as occasion might demand. Water baptism is to be administered but once: that is, to the same person. Think of it, a man who had

been baptized in water going to the church, praying the church to rebaptize him; and thus repeatedly making such prayer. What would you think of such conduct? What would the church think of such a proceeding? But, really, would not such a course be as reasonable as for a man repeatedly to get on his knees and ask Christ to rebaptize him with the Holy Spirit? My investigations of this subject have led me to the conclusion that the gifts of the Spirit in apostolic times, and the baptism of the Spirit, are different administrations. His gifts were conferred upon men individually, but the baptism was conferred upon the church as an organic body, the church as an institution. Jesus said to them, as a body, 'But tarry ye in the city of Jerusalem until ye be endued with power from on high.' *Luke* 24: 49. Acts 1: 4, 5: 'And being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which saith he, ye have heard of me. For John truly baptized with water; but ye shall be baptized with the Holy Spirit not many days hence.'

In the 8th verse he says: 'But ye shall receive power, after that the Holy Spirit is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth.'

"Here are two promises made to the apostles, the baptism of the Holy Spirit, and power to witness for Him, even unto the ends of the earth. This was fulfilled on the Day of Pentecost. Luke says, Acts 2: 1-4: 'And when the day of Pentecost was fully come, they were all of one accord in one place. And suddenly there came a sound from heaven as of a rushing, mighty wind, and it filled all the house where they were sitting.. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance.' When the disciples were accused of being drunk on the Day of Pentecost, Peter said: 'For these are not drunken as ye suppose, seeing it is but the third hour of the day. But this is that which was spoken by the prophet Joel:

"'And it shall come to pass in the last day, saith God, I will pour out of my Spirit upon all flesh:

"'And your sons and daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams:

"'And on my servants and on my hand-maidens will I pour out in those days of my Spirit; and they shall prophesy.'

"These texts constitute the stronghold of the Pedo-Baptists on Spiritual baptism; all because the word pour and pour out frequently occur in the several texts, believing this word expresses the act of baptism. That God's Spirit was literally poured out is unthinkable. It is but a word of accommodation to our senses, as to his wonderful gifts and influence over men.

"The first point I wish to consider is, 'The word pour in these texts does not, and cannot, by any law of philology, mean the same as *Baptizo*. All that is necessary to prove this is to take the history of the two words and compare them. They are as wide apart in their root meanings as the poles, and in their derivatives there is absolutely no kinship whatever. Walk and fly are of no more kinship than *Baptizo* and *Cheo*, because they are both modes of locomotion.

"The second point is, this pouring out was to be upon all flesh. 'And it shall come to pass afterwards, that I will pour out my spirit upon all flesh,' etc. If the act of pouring is the act of baptism, then all flesh was baptized, but we know that all flesh was not baptized; and therefore pour does not mean baptize. No more was this pouring out of the Spirit baptism than the pouring of the water into the basin was the act of washing the disciple's feet. The act of pouring the water was a distinct act of itself, while the act of washing their feet was an entirely different act. In fact, the pouring of the water into the basin could have been done, and the act of washing left off, so distinct are the two acts. The one was preparatory to the other. I once saw a man pouring water into a baptistery; then, after about an hour, I saw another man lead a candidate down into the water, and baptize her. One act was performed by pouring, the other by dipping.

"And so of the pouring out of the Spirit, and the baptizing in the Spirit.

"Dr. J. M. Pendleton, in his brief notes on the New Testament, says: 'The idea is that large, copious influences of the Holy Spirit, so that those baptized in the Spirit are put under these influences, even as persons literally baptized are put under water, and surrounded by it.' The house was filled where they were sitting, they being completely immersed into his power and influence, so that they were completely under His Divine control; even to that of speaking in unknown tongues. So the church, as a body, as an institution, was baptized in the Spirit once for all. And as water baptism symbolizes the death, burial, and resurrection of Jesus Christ, and declares our fellowship with him in his death and resurrection as individuals, so the baptism of the Holy Spirit on the Day of Pentecost. This baptism was far-reaching in its significance. It signified the ultimate triumph of Jesus Christ over the world, and the powers of darkness. In it, God the Father ratified the finished work of the Son, sealing the plight of Christ's eternal love for his betrothed Bride—the church. In it was ratified the promise that the church should be lifted out of this aggressive state of warfare to the supernal heights of God's eternal kingdom and glory—the consummation of all things for which Christ died.

"But this immersion of the church into the Holy Spirit on the Day of Pentecost was one thing, and the gifts of the Spirit was another thing.

"Paul says in I Cor. 12: 1-11, 'Now, concerning spiritual gifts, brethren, I would not have you ignorant. Ye know that ye were Gentiles, carried away unto these dumb idols, even as ye were led. Wherefore I give you to understand, that no man speaking by the Spirit of God, calleth Jesus accursed; and that no man can say that Jesus is the Lord, but by the Holy Spirit.

" 'Now, there are diversities of gifts, but the same Spirit. And there are differences of administration, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all. But the manifestation of the Spirit is given to every man to profit withal. For to

one is given by the Spirit the word of wisdom; to another, the word of knowledge by the same Spirit;

"'To another, faith by the same Spirit; to another, the gifts of healing by the same Spirit; to another, the working of miracles; to another, prophesy; to another, the discerning of spirits; to another, divers kinds of tongues; to another, the interpretation of tongues: But all these worketh that one and the self-same Spirit, dividing to every man severally as he will.'

"Here are diversities of gifts of the Spirit, but there is but one baptism of the Spirit. To one is given wisdom; to another, knowledge; to another, faith; to another, healing; to another, working of miracles; to another, prophesy; to another, discerning of spirits; to another, divers kinds of tongues; to another, the interpretation of tongues. In the 13th verse, Paul says: 'For in one Spirit were we all baptized into one body. (Revised.) This refers not to Spiritual baptism, but to water baptism. But if we should concede that it is Spiritual baptism, you could not possibly claim it as a proof-text for your position, because the preposition would not fit in the text. Giving the King James' Translation the right of way, you could hardly read, 'For by one Spirit are we all baptized *with* one body.'

"Your greatest effort has been to establish your contention, that in baptism, the element is applied to the person, and not the person to the element; and all upon the ground that we have in the King James' Translation, 'With water, with the Holy Ghost, and with fire.' In this text, it would be a philological impossibility to apply the expressed element to the person—the one body. The thought is too absurd to be entertained for one moment.

"But the preposition *with* will fit into this text as well as it will in many others. In fact, it cannot logically be construed with the word baptize. We have 'Baptized into Jesus Christ.' 'Baptized into his death.' 'Baptized into Jordan.' 'Baptized into one body.' Here are four texts in which it would be logically impossible to apply the element to the person, or even to construe the word baptize with the preposition with.

"Doubtless Prof. Rotherham gives the correct translation

of I Cor. 12: 13: 'For, in one Spirit also, we all in one body were immersed.' Dr. J. M. Pendleton says, in his *Brief Notes on the New Testament*, 'By one Spirit: rather in one Spirit.' 'Baptized into one body; so as to constitute one body, however different their outward conditions, whether Jews or Gentiles, bond or free.'"

Alpha—"I have listened very attentively to your arguments, based upon these texts, and it seemed to me that the simple reading of them is a complete refutation of every argument you have made. The prophet Joel foretold, eight hundred years before Christ, that God would pour out of His Spirit upon the people. Peter, on the Day of Pentecost, said: 'But this is that which was spoken by the prophet Joel,' thus showing that Joel's prophecy was fulfilled on that day. You admit that baptism of the Spirit did occur on that day. Joel did not use the word baptize, but the word pour. Peter, in quoting the prophecy, used the word pour. Christ said, just before the Day of Pentecost, no doubt alluding to that day: 'But ye shall be baptized with the Holy Spirit not many days hence.' Here we have Joel, Peter, and Christ united in their testimony that pouring is the act of Spiritual baptism. Joel and Peter used the word pour, and Christ the word baptize, thus showing that the two words in this case mean the same. It seems to me that the conclusion is irresistable. The Spirit was poured out in baptism; therefore, water baptism must be by pouring."

Omega—"That Joel and Peter used the word pour in these texts, and that Christ used the word baptized, referring, no doubt, to the Day of Pentecost, will not be denied. But that Christ meant by the word baptize what Joel and Peter did by the word pour, is challenged. That he did so mean is an assumption, pure and simple. The logic of your conclusion is about as good as is usually found in attempts to prove the act of baptism to be affusion. If we could prove facts by simply assuming them, there would be no trouble to prove anything to which we set our hand. You assume the very thing to be proven, and then state your conclusion. But, my Brother, every law of language, and every rule of interpretation, as well, is against you. Not only so, but all the facts connected with the two words, both in the

Old and New Testament Scriptures are against you. Take all the translations beginning with the first down to the last, and you will find the word *Cheo* uniformly translated pour. But again, take profane history, and you will find the same facts. If *Cheo* means the same as *Baptizo*, or is one of its meanings, is it not exceedingly strange that, in all the known translations, it is never rendered by any word akin to baptism?

"Looking into the history of *Baptizo*, beginning with its root word, up through all its derivatives, we find that no word, the meaning of which is sprinkle or pour, has been derived from the root word of *Baptizo*. But on the other hand, every derivative retains the original idea, to dip or immerse. Then, why call pouring baptism? There is no word in any language but has its own specific meaning in the language of which it is a part. A word without a meaning of its own would be less than naught. Words are said to be signs of ideas. This being true, the word must present the idea before the mind can conceive it. The word pour has a definite or specific meaning; hence a definite idea. So when the eye falls upon the word, the idea of profusion at once enters the mind, and the idea of pouring is conceived. And so of *Baptizo*, or baptism, the moment the eye falls upon the words, the mind conceives the idea of dip or immerse.

"Let us suppose we are studying the languages. We have a class in Comparative Philology, who are searching out the correspondence in meaning of the four languages—Greek, Latin, German and English. To-day, the lesson is tracing out the correspondence of the Greek word *Baptizo* in the other three languages. First, we want to get at the root word and its meaning. We find the root word '*Bapto*,' and that its meaning is 'to dip.' We now follow it up, through all of its derivatives, *Baptos, Baptizo, Baptisma, Baptistes*, to see what changes, if any, have been taken on by its derivatives or whether the word throughout retains its original meaning. To do this we have to resort to the best Greek lexicons and standard writers of the ages. These lexicons were written to give us a correct knowledge of the Greek language, and to aid us in teaching its principles, and to

translate it into other languages. In each of its derivatives, without exception, we find the original idea 'to dip' inheres.

"Thirdly, we want now to compare this verb with the Latin verbs to which it corresponds. We do not want a Latinized Greek word, but an original Latin word. We are not comparing Greek with Greek, but Greek with Latin. Suppose, now, that the teacher turns to his Latin lexicon and points out to the class these Latin words: '*Spargo, aspergo,* and *aspersio,*' and asks the class to give the correspondence between the Greek verb under consideration, and the Latin verbs, '*Spargo, aspergo,* and *aspersio.*' What can the class do? There is but one answer possible, and keep in the bounds of truthfulness. 'There is absolutely no correspondence between them.' The Greek word means to dip or immerse, but the Latin words mean, now and always, to sprinkle. But, now, you as a member of the class, ask: 'Does not the Greek verb *Baptizo* contain also the idea of sprinkle? It has been taught for many ages, by theologians, that sprinkle is one meaning of *Baptizo,* and their practice in baptizing has largely been based upon that idea.'

"*Class*—'In a former lesson, we had under consideration the Greek verbs, *Raino* and *Rantizo.* These were found to correspond to the Latin, *Spargo, aspergo,*' etc.'

"Taking the lexicons as our guide, there is no more correspondence between *Baptizo* and *Spargo* than there is between dip and sprinkle .

"The class is next directed to the Latin words, '*Fundo, affundo.*' What, now, is the correspondence between *Baptizo* and these Latin verbs?

"*The Class*—'A few lessons in the past, we had under consideration the Greek verbs, '*Cheo, Ekcheo.*' These words mean the same in Greek that *Fundo* and *Affundo* do in Latin, 'To pour, to pour out.'"

"Will the class please name the words in the Latin to which the word *Baptizo* does correspond?

"'*Tingo, Intingo, Mergo, Demergo, Immergo.*' In the lexicons, we find the Greek verb *Baptizo* corresponds to these, but never to '*Spargo, Fundo, Affundo.*' The same is true of the German language. '*Tauchen, Eintauchen,*' which mean to dip, to dip in, correspond to *Baptizo,* which means

to dip. '*Giessen, Ausgiessen,*' in German, correspond to *Cheo, Ekcheo*, in Greek, and mean to pour, to pour out. The German words '*Sprengen* and *Besprengen*' correspond to *Raino* and *Rantizo* in Greek, and mean, 'to sprinkle, scatter water, to sprinkle, besprinkle.'

"A word whose radical meaning is 'dip,' can have no correspondence with words whose radical meanings are to sprinkle or pour. The laws of language forbid it. Suppose one should say: 'I baptize thee in the name of the Father, and of the Son, and of the Holy Spirit,' but sprinkles water upon the person? According to the rules of etymology and syntax, the statement is self-contradictory, and therefore, cannot be true. If a man says: 'I am performing a certain act,' but, instead, performs an entirely different act, he does not speak the truth. If I say, 'I buried a man,' when I only stood him on his feet and sprinkled a thimbleful of dust on his head, my statement would not be true. If I say, 'I baptized a man' when I only stood him on his feet and sprinkled or poured a thimbleful of water on his head, the statement would be self-contradictory, and would not, therefore, be true.

"Pedo-Baptist preachers themselves are not willing to stand before their audiences and call things by their right names. Who ever heard one say: 'N—, I sprinkle water on thee, in the name of the Father, and of the Son, and of the Holy Spirit.' (That is the very thing they do.) But instead of calling the act by the right name, they stand before their audience, and say: 'N—, I baptize thee in the name of Father, and of the Son, and of the Holy Spirit,' thus contradicting themselves in their use of language, and the act performed."

Alpha—"But this is not meeting the issue—that the baptism of the Spirit was by pouring, as set forth in my last argument. We are not discussing philology, but theology. If Joel said the Spirit was to be poured out upon the people, and Peter said this prophecy was fulfilled on the Day of Pentecost, and Christ said this pouring out of the Spirit was baptism, I must accept it."

Omega—"That depends upon one's view-point, as to whether my argument from philology meets the issue. Your

assumption that Christ meant by baptize what Joel and Peter did by the word pour (and it is only an assumption), is that against which my argument was directed; showing that Christ could not have meant pour when he used the word baptize. That the baptism of the Spirit was one thing, and the pouring out of the Spirit was quite another thing. That the very science of language forbids such a conclusion. The two expressions are radically different, both in form and meaning. The two words, pour and baptize, are as unlike as it is possible to be; so much so that it requires a totally different construction for each to express their meaning.

"But now, to Spiritual baptism. I want to settle that question, once for all. In Math. 3: 11, occurs the first mention of Spirit baptism: 'I indeed baptize you in water unto repentance * * * He shall baptize you in the Holy Spirit, and fire.' In Mark 1: 8, Luke 3: 16, John 1: 33, we have the same, each text the language of John the Baptist. In Acts 1: 5, we have the language of Christ, the only time, I believe, he ever spoke of the baptism of the Spirit: 'For John truly baptized in water; but ye shall be baptized in the Holy Spirit not many days hence.' The word baptize in these several texts is construed with the preposition *in* before water, Holy Spirit and fire.

"On the Day of Pentecost, Acts 2: 1, 2, we have the fulfillment of these predictions: 'And when the Day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven, as of a mighty rushing wind, and it filled all the house where they were sitting.' The house being filled, there was no vacancy, the entire space was occupied. Suppose, now, that instead of this wonderful influence that did fill the house, it had been filled with water; would not the whole body of the disciples been submerged, o'erwhelmed, immersed in the water? If so, why not accept the fact that the whole body of the disciples was submerged, o'erwhelmed, immersed in the Holy Spirit, who filled the house? That audible sound as of a rushing, mighty wind, was the manifestation of the Spirit, who was to impart to them the power promised by the Master: 'Ye shall receive power after that the Holy Spirit is come upon you; and ye shall be witnesses unto me

both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth.'

"I would note, also, that on no other occasion did such a phenomenon occur. Here, at the first descent of the Spirit, in this miraculous manifestation, the baptism of the Spirit occurred, in which the church as a body, as an institution, was immersed."

Alpha—"It seems to me that your position on the baptism of the Spirit is unheard of—that the church, as an institution, was the subject of Spiritual baptism, and that at Pentecost was the only time it was ever administered. We find at the house of Cornelius, and in Samaria, also the twelve at Ephesus, spake with tongues and magnified God. Peter said, at the house of Cornelius: 'Who can forbid water that these should not be baptized, which have received the Holy Ghost as well as we'. Again, in his explanation to the brethren at Jerusalem of his conduct in going in unto the Gentiles, he said: 'Then remembered I the word of the Lord, how that he said, John indeed baptized with water; but ye shall be baptized with the Holy Ghost. Forasmuch then as God gave them the like gift as he did unto us who believe on the Lord Jesus Christ, what was I, that I could withstand God?' (Acts 11: 16, 17.) In Acts 15: 8, he says: 'And God, which knoweth the hearts, bear them witness, giving them the Holy Ghost even as he did unto us.' Here is proof that Spiritual baptism was often administered during the apostolic age. And if during the apostolic age, why not to-day? May it not be right, after all, to pray to be rebaptized by the Holy Ghost?"

Omega—"That God gave to these the Spirit, and the gifts of the Spirit, is accepted; but that these gifts was the baptism of the Spirit is the point in question. Peter, John, nor Paul never baptized anyone Spiritually. No man ever administered Spiritual baptism. That was Christ's prerogative, and Christ's only. But the gifts of the Spirit were conferred by the apostles, through the laying on of hands. Acts 8: 14: 'Now, when the apostles which were at Jerusalem heard that the Samarians had received the word of God, they sent unto them Peter and John: Who, when they were come down prayed for them, that they might receive

the Holy Spirit. * * * then laid they their hands on them, and they received the Holy Spirit.' To Simon he said, 20th verse: 'Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money.' Acts 19: 6: 'And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues and prophesied.' Acts 19: 11, 12: 'And God wrought special miracles by the hands of Paul: so that from his body were brought unto the sick, handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them.'

"Are these several cases to be classed as Spiritual baptism? I think not. The confounding of the baptism of the Spirit with these miraculous gifts of the Spirit has produced confusion in the minds of the people, and hence you hear that oft-repeated prayer, 'O Lord, rebaptize us with the Holy Ghost.' The gifts of the Spirit are to be regarded as the anointing of the Spirit, and not as the baptism of the Spirit. In Luke 4: 18, Christ said: 'The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor.' In Acts 10: 38, it is said: 'How God anointed Jesus of Nazareth with the Holy Spirit and with power; who went about doing good, and healing all that were oppressed of the devil: for God was with him.' In II Cor. 1: 21, we have: 'Now he which establisheth us with you in Christ, and hath anointed us is God.'

"I John 2: 27: 'But the anointing which ye have received of him abideth in you, and ye need not that any man teach you; but as the same anointing teacheth you all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him.'

"Anoint: 'To pour oil upon.' 'To anoint the head with oil seems to signify to communicate the consociation of the Holy Spirit.' (*Webster.*)

"I close this argument with this brief resume:

"The baptism in the Spirit was administered by Jesus Christ himself, and was the immersion of the church as an institution, when there came that sound from heaven as of a rushing mighty wind and filled all the house where they were sitting.' Jesus had said to them that they should not

depart from Jerusalem, 'but wait for the promise of the Father, which, saith he, ye have heard of me.'

"The gifts were many and varied, but the baptism was one. 'He shall baptize you in the Spirit.'

"I now yield to you the leadership, and shall be glad to follow you and accept any position you may sustain from God's word."

PART II.

ALPHA.—"I am glad my time has come to lead in this discussion, inasmuch as I hope to convince you of the truth of my proposition. I wish, however, to change the form of my proposition, thus:

PROPOSITION.

"SPRINKLING OR POURING WATER UPON A PROPER SUBJECT, IN THE NAME OF THE FATHER, AND OF THE SON, AND OF THE HOLY SPIRIT, IS SCRIPTURAL BAPTISM.'"

Omega—"I have no objection to the change. However, I can see no advantage to you in the change. It will involve at last this: '*Baptizo* means to sprinkle;' '*Baptizo* means to pour.' It will involve this: '*Baptizo* means both to sprinkle and to pour.' To prove that sprinkle and pour in English mean what *Baptizo* does in Greek, will tax your best polemic powers. This you must do, or else your proposition is lost."

Alpha—"I now propose that we first take up the words sprinkle and pour as they occur, and give them that earnest attention the subject demands. To facilitate the discussion, however, I have written down every passage in the Bible where they occur, so that we may have a ready reference."

Omega—"That is well enough, and I would suggest, also, that we classify them as to the objects sprinkled or poured That will help us to understand their significance—the purpose for which they were instituted. We can be benefited only by the proper understanding of the meanings of these ceremonies, either in the Old or New Testaments."

Alpha—"I have no objection to any arrangement that will throw light upon the subject. You can proceed to classify them according to your own idea."

Omega—"I have read every passage where these words occur, and have noted very carefully the object of each. I find, as the object of the verb sprinkle, blood, blood and oil, blood, water, and ashes mixed, blood and water, oil, small solid substances, as dust, ashes, gray hairs, water, and nations. The objects of the verb pour are very numerous. They are, blood, oil, dust, drink offering, pottage, souls, ointment, indignation, fury, wickedness, heart, condemnation, blessing, rain ashes, wine, cake, whordoms filthiness, vials of wrath, money, spirit, water.

"In this classification, we find, first, blood sprinkled forty-seven times, forty-one times in the Old Testament, and six times in the New; blood and water mixed, found in the Old Testament three times, and in the New Testament one time; blood and oil mixed, found only in the Old Testament, twice; oil, found in the Old Testament three times; water and ashes mixed, found in the Old Testament six times, and in the New Testament one time; ashes, found in the Old Testament, twice; water, found in the Old Testament one time; nations, found in the Old Testament, one time; sprinkle, found in both Testaments, sixty-five times, divided into eight classes.

"The word pour is found in the whole Bible, eighty-eight times; blood, seven times; oil, nine times; drink offerings, five times; dust, one time; pottage, twice; souls, four times; ointment, three times; indignation, three times; fury, eleven times; wickedness, one time; heart, twice; wrath, three times; condemnation, one time; blessing, one time; rain, one time; ashes, one time; wine, one time; cakes, one time; complaint, one time; whordom, one time; filthiness, one time; wine of wrath, one time; vials of wrath, seven times; me, as milk, one time; money, one time; Spirit, nine times; water, nine times.

"Under this head, we find as many as twenty-seven objects poured, only two of which, I believe, you associate with baptism—spirit and water. That will bring us down to the consideration of eighteen texts, out of eighty-eight, where the word occurs."

Alpha—"That classification is well enough, as it will aid us in referring to any special text we may need.

"I am now ready to enter upon my defense of my proposition: Sprinkling or Pouring Water upon a Proper Subject, in the name of the Father, Son, and Holy Spirit, is Christian Baptism.

"The first argument I wish to offer is drawn from history. That many historians speak of baptism being performed by affusion, in the early ages, you will not deny. The historian Eusebius says that, in the year 250 A. D., 'Novation was baptized by affusion, having had water poured upon him while sick.' In 1643 and 1652, the Westminster Assembly of Divines declared: 'Dipping the person into water is not necessary, but baptism is rightly administered by pouring or sprinkling water upon the person.'

"These quotations will be sufficient for my present purpose. We know that, from the year 250 A. D., to the present time, affusion for baptism has been practiced, and that, too, by far the greatest number of churches.

"Now, the question in my mind is, how came this practice to prevail throughout the religious world, if it is not derived from the teachings of the Scriptures? It is a known fact that all orthodox denominations claim to be governed by the Scriptures, both in faith and practice. Are not their wisdom and sincerity on a par, at least, with that of those denominations who immerse exclusively for baptism? This you will not deny. Are not the denominations that practice affusion for baptism as capable of interpreting the Scriptures as are immersionists? If such men as Luther, Calvin, Wesley, and others, who, in their day, shook the very foundations of the religious world by their profound knowledge of the Bible; who were moulders of religious thought, and leaders of moral reforms, practiced affusion for baptism, shall I conclude otherwise than that they so practiced because the Bible taught it? I take it as conclusive evidence that it came down from the apostles themselves, being transmitted from generation to generation, down to the present time, being now the prevailing mode of baptism."

Omega—"Yes, I will agree that history records the fact that affusion has been practiced for baptism through many centuries, and is practiced by a large number of the religious denominations of to-day. These are facts not to be argued

against. But, unfortunately for the facts, and for your argument, they fall two hundred and fifty years short of the mark. History records many things not taught in the Bible. Take, for instance, the doctrine of transubstantiation, as held by the Catholics. This is as truly an historic fact as is affusion for baptism. But does this prove it to be a Bible doctrine?

"And then, again, history records the fact that men for ages have worshipped the Virgin Mary, and prayed to the dead saints. But does that make praying to saints, and the worship of Mary Scriptural? You are compelled to answer, no. Yet the facts are as strong in the one case as they are in the other; and so, if you are going to claim Scripturalness for affusion for baptism, on the ground that history speaks of it in the early centuries, so may the Catholic for his practice of worshipping Mary, and praying to departed saints.

"But, as you have appealed to history, to history we will go.

"Let us have what Eusebius says about Novation. He says: 'Being delivered by the exorcists, he fell into a severe sickness; and he seemed about to die: he received baptism by affusion, on the bed where he lay; if, indeed we can say such a one did receive it.'

"Let us have the testimony of other historians on this matter, beginning with the earliest cases, as that of Novation, which is the earliest on record.

"Geiseler says: 'It was necessary to baptize the sick, and in that case, sprinkling was substituted for the usual rite.' (*Ch. Hist.*)

"Dr. George C. Knapp says, in his *Theol.* page 486: 'Immersion is peculiarly agreeable to the institution of Christ, and to the practice of the apostolic church, and so even John baptized, and immersion remained common for a long time after; except that in the third century, or perhaps earlier, the baptism of the sick was performed by sprinkling or affusion. Still some would not acknowledge this to be true baptism, and controversy arose concerning it, so unheard of was it at that time to baptize by affusion.'

"Venema says: 'To the essential rite of baptism, in the

third century, pertained immersion, and not aspersion, except in cases of necessity, and it was accounted a half-perfect baptism.'

"Salmasius says: 'Thus, Novation, when sick, received baptism, being sprinkled, not baptized.'

"Valesius says: 'Therefore, baptism of this kind was not customary, and was esteemed imperfect.'

"Barnius, a Catholic, says: 'Those who were baptized upon their beds were not called Christians, but clinics.'

"Valesius says: 'In addition, since baptism properly signifies immersion, a pouring of this sort could hardly be called a baptism; wherefore, clinics were forbidden to be promoted to the rank of the Presbytery by the twelfth canon of the Council of Neo-Cesarea.'

"Now, Brother, I will answer your question, 'How came this practice to prevail throughout the religious world, if it is not derived from the teaching of the Scriptures?' I will allow one of the leading scholars of America, but recently dead, to answer that question, viz.: Dr. Shaff, the noted Presbyterian, who occupied a prominent place on the committee, that of chairman of the Canterbury Revision of the Scriptures. He says: 'The question now arises, "When and how came the mode of pouring and sprinkling to take the place of immersion and emersion, as a rule?" The change was gradual, and was confined to the Western churches. The Roman church, as we have seen, backed by the authority of Thomas Aquinas, the angelic Doctor, took the lead in the thirteenth century, and yet so as to retain in her rituals the form of immersion as the older and better mode. The practice prevailed over theory, and the exception became the rule.'

"In addition to the testimony of Dr. Shaff, let us have the first enacted law of affusion for baptism. This is found in the *Edinburgh Encyclopedia*, and was obtained in the following manner: 'Pope Stephen III, being driven from Rome by Astulphus, King of the Lombards, in 753, fled to Pepin, who, a short time before, had usurped the crown of France. While he remained there, the Monks of Cressy, in Brittany, consulted him, whether, in a case of necessity, baptism, performed by pouring water on the head of the

infant, would be lawful. Stephen replied that it would. But though the truth of the fact should be allowed, which some Catholics deny, yet pouring or sprinkling was only admitted in cases of necessity. It was not till 1311 that the legislature, in a council held at Ravenna, declared immersion or sprinkling to be indifferent.' (*Edinburgh Encyclopedia*, p. 236.)

"Again, we find on the same page, this: 'During the persecutions of Mary, many persons, most of whom were Scotchmen, fled from England to Geneva, and there greedily imbibed the opinions of that church. In 1556, a book was published in that place, containing *The Form of Prayer and Administration of the Sacraments*,' approved by the famous and godly learned man, John Calvin, in which the administrator is enjoined to take water in his hand and lay it upon the child's forehead. These Scotch exiles, who had renounced the authority of the Pope, implicitly acknowledged the authority of Calvin; and returning to their own country, with Knox at their head, in 1559, established sprinkling in Scotland. From Scotland the practice made its way into England, in the reign of Elizabeth; but was not authorized by the established church. In the Assembly of Divines, held at Westminster in 1643, it was keenly debated whether immersion or sprinkling should be adopted; twenty-five voted for sprinkling and twenty-four for immersion; and even this small majority was obtained at the earnest request of Dr. Lightfoot, who had acquired great influence in that Assembly. Sprinkling is, therefore, the general practice of this country. Many Christians, however, especially the Baptists, reject it. The Greek church universally adheres to immersion.'"

Alpha—"I have not denied, in this discussion, that immersion is baptism, but have admitted it. My contention is that sprinkling and pouring are equally modes of baptism. Those historical quotations you have made support my contention, in that they show, from a very early period in the history of Christianity, sprinkling and pouring were practiced, along with immersion, as baptism. So my point is gained."

Omega—"These historical facts were not quoted to prove

that sprinkling and pouring did not exist from an early period, but to show that they were innovations; and that they were vigorously opposed by the orthodox churches of those days. Those who had been affused for baptism were not called Christians, but were called clinics, and were refused the position of office even in the churches that administered it.

"Again, to show that the very authorities quoted say it was an innovation, and that immersion, and not affusion, was the primitive baptism, Dr. Knapp puts it very strong: 'Immersion is peculiarly agreeable to the institution of Christ, and so even John baptized, and immersion remained common for a long time after; except that in the third century, or perhaps earlier, the baptism of the sick was performed by sprinkling or affusion. Still some would not acknowledge this to be true baptism, and controversy arose concerning it, so unheard of was it at that time to be baptized by affusion.'

"There are several things to which I wish to call your attention in these quotations:

"1. 'That immersion was peculiarly agreeable to the institution of Christ.'

"2. 'That John baptized by immersion.'

"3. 'That immersion remained common for a long time after.'

"4. 'That in the third century the sick were sprinkled, not baptized.'

"5. 'Some would not accept it as baptism, and controversy arose concerning it.'

"6. 'That it was unheard of at that time to baptize by affusion.'

"Dean Stanley, in the nineteenth century, October, 1879, said: 'The Ubric, in the public baptism for infants, enjoins that, unless for special causes, they are to be dipped, not sprinkled. But, in practice, it gave way since the beginning of the seventeenth century. * * * * The reason of the change is obvious. The practice of immersion, apostolic and primitive as it was, was peculiarly suitable to the Southern and Eastern countries, for which it was designed, and peculiarly unsuitable to the taste, the convenience, and the feel-

ings of the countries of the North and West. Not by any decree of Council or Parliament, but by the general sentiment of Christian liberty, this great change was effected. Not beginning till the thirteenth century, it has gradually driven the ancient Catholic usage out of the whole of Europe. There is no one who would wish to go back to the old practice. It had, no doubt, the sanction of the apostles, and their Master. It had the sanction of the venerable churches of the early ages, and of the sacred countries of the East. Baptism by sprinkling was rejected by the whole ancient church (except in the rare cases of deathbeds or extreme necessity) as no baptism at all.' Again, he says: 'It is a striking example of the triumph of common sense and convenience over the bondage of form and custom. Perhaps no greater change has ever taken place in the outward form of Christian ceremony with such general agreement. It is a greater change, even, than that which the Roman Catholic Church has made in administering the sacrament of the Lord's Supper in the bread, without the wine; for that was a change which did not affect the thing that was signified; whereas, the change for immersion to sprinkling has set aside the larger part of the apostolic language regarding baptism, and has altered the very meaning of the word.'

"Who was Dean Stanley? The head man of the Episcopal Church of England. In fact, every author quoted is a Pedo-Baptist, and would not have so spoken but for the stern facts that cannot be set aside."

Alpha—"That these historians and authors do make such admissions is a fact not to be denied; but their admissions cannot set aside the word of God. Men may and do make mistakes, but the word of God is infallible. I heard one of our leading preachers say: 'It is true that our writers have made admissions favorable to immersionists, but they were mistaken. Adam Clark made the same mistake in his *Commentary;* but I wrote to him and corrected his mistake.' Now, when Doctors differ, what am I to do? I hear men preach who are able, who are scholarly, and who seem to be the very embodiment of piety and loyalty to the truth, who say sprinkling and pouring are Scriptural modes of baptism. Shall I give no weight to their testimony?"

Omega—"By no means should you discard their testimony. As scholars, they give us the true meaning of the word *Baptizo*. As historians, they tell us that sprinkling and pouring were innovations, beginning about the middle of the third century. As theologians, they tell us, as did Dean Stanley: 'There is no one who would wish to go back to the old practice. Common sense and convenience have triumphed over the bondage of form and custom.'

"A wonderful triumph, indeed! Jesus Christ was not wise enough to see the difficulties in the way of administering his ordinance, and, therefore, he failed to make provisions for such contingencies. But the wisdom of common sense came to the rescue, and substituted sprinkling and pouring for immersion (for convenience), notwithstanding it 'set aside the larger part of the apostolic language regarding baptism, and has altered the very meaning of the word.' What right has any man, or set of men, to change God's word, of which he has said: 'For verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.' 'Add thou not unto his word lest he reprove thee and thou be found a liar.' 'For I testify unto every man that heareth the words of the prophecy of this book, if any man shall add unto these things, God shall add unto him the plagues that are written in this book.'"

Alpha—"I do not believe any man has the right to change God's word to make it mean something else than what he commanded."

Omega—"Then you must reject sprinkling and pouring for baptism, or else repudiate your historical arguments; for these very authors quoted say the ordinance was changed from immersion to that of affusion, and that immersion prevailed up to the thirteenth century. Take this one quotation from *Haydock's Notes on the Douay Bible*, and the question of the change of the ordinance will be settled, so far as authoritative testimony is concerned.

"'The church, which cannot change the least article of faith, is not so tied up on matters of discipline and ceremony. Not only the Catholic Church, but also the pretended reformed churches, have altered the primitive custom in giv-

ing the sacrament of baptism, and now allow of baptism by sprinkling and pouring water upon the person baptized; nay, many of their ministers do it nowadays by phillipping a wet finger and thumb over the child's head, which is hard enough to call a baptizing in any sense.' (*Com. on Math.* 3: 6.)"

Alpha—"I think that Mr. Haydock's characterization of affusion for baptism is a burlesque upon things divine, and should not be tolerated for a moment. It ill becomes a man who baptizes by affusion himself to belittle the act of those who baptize as he does; and all because they will not affiliate with him in church relation. If sprinkling and pouring is right in the Catholic Church, why not right in other Pedo-Baptist churches who practice it? We should be careful of how we speak of a divine institution."

Omega—"So I think. But, my Brother, the burlesque, or mockery is not upon the part of Mr. Haydock, but upon the part of those who perform the act he has described, and call such an act baptism. It is a travesty upon the word baptize, and a reflection upon the wisdom of the man who does it. How many thousands there are in the world to-day who have what they call baptism performed for them by the phillipping or shaking a wet thumb and finger over their heads, with not enough water used in the operation to run down upon their faces. You yourself was baptized in this way, I daresay, not a thimbleful of water trickled down upon your head from the fingers of Bro. Melton. Mr. Haydock was simply speaking of the change from immersion to sprinkling made by the Catholic Church; and, in his comment, says: 'Not only the Catholic Church, BUT THE PRETENDED REFORM CHURCHES, HAVE ALTERED THE PRIMITIVE CUSTOM IN GIVING THE SACRAMENT OF BAPTISM,' and the substitute was eprformed 'nowadays by phillipping a wet finger and thumb over the child's head, which,' said he, 'is hard enough to call a baptizing in any sense.'"

Alpha—"Very well; it is the same baptism my father and mother had, and if it was good enough for them, it is good enough for me. It satisfies my conscience, and I am not ready yet to exchange it for immersion."

Omega—"He that loveth father and mother more than me is not worthy of me.' (*Christ.*)

Alpha—"I want now to introduce a line of arguments based upon the identity of the Jewish and Christian churches. It is not my purpose to stop and argue the question of identity, farther than to discuss the ordinances as we find them under the Old, and transferred to the New Testament. We know that sprinkling and pouring were practiced in the Jewish church. There was no question then as to its being a divine institution. Being transferred to the New Dispensation, it must still be regarded as a divine institution. The words sprinkle and pour occur, if we counted correctly, one hundred and fifty-three times, sprinkle occurring sixty-five times, and pour eighty-eight times. It is a thought worthy of consideration, at this juncture, that the denominations that go back to Abraham, or beyond, to establish the church, all hold to affusion for baptism. This is not a mere accident, but is based upon the most enlightened interpretation of the present and past ages.

"Some of our best theologians hold that these sprinklings and pourings under the Old Economy, were real baptisms. Others, that they were only typical of baptism; and being typical, the antetype must be also sprinkling or pouring. To this idea I am personally inclined. It would be worse than folly to say there was no signification, whatever, attached to these ceremonies. This being true, will you point out anything, under the New Testament Dispensation, except baptism, that can, as antetype, answer to those ceremonies under the Old Testament? The one (only) ceremony in which water is used, under the New, is that of baptism. The Lord never instituted a ceremony, as a type, that did not have its corresponding antetype. Therefore, we are forced to a ready conclusion that baptism is that antetype, and must, therefore, be by sprinkling or pouring water. To me, it seems, there is no other conclusion."

Omega—"That some of the sprinklings, under the Old Economy, were typical, wil not be denied. It were worse than folly to do so."

Alpha—"Then I have scored another point; for if they are admitted to be typical, and nothing can answer to them

but sprinkling and pouring of water in baptism, my case is made out."

Omega—"Better not jump at conclusions, my Brother. To admit that they are typical and to admit that baptism is the antetype, are two very different things. I do not believe baptism is an antetype of anything. Peter says it is a figure. Surely it is not a figure of a figure. Paul says it is a likeness of death and resurrection. This could not possibly be, if it were a figure of sprinkling or pouring. But let it stand where Paul and Peter place it, and see how grandly beautiful in its signification it becomes.

"But, substitute sprinkle and pour for baptism, and at once the dramatic scene of the action disappears, and the force of the design is lost.

"An action in which all righteousness is set forth as fulfilled, must, in the very nature of the case, be dramatic. Take Christ's own baptism at the hands of John the Baptist, when he said: 'Suffer it to be so now; for thus it becometh us to fulfill all righteousness.' When he was buried by baptism in the waters of Jordan, and raised out again, there was declared, in beautiful symbol, the completion of his atoning work—the masterpiece of his wonderful achievements—taking life from the dead, having in this scene, by one act, symbolically declared every demand of the law fulfilled, and a perfect righteousness brought in. Sprinkling, nor pouring, could possibly have set forth these wonderful achievements of the Divine Master.

"We find blood, water, and ashes mixed, sprinkled. This was undoubtedly typical, but not of baptism. The blood was called the blood of atonement; the mixture, the water of separation. In Leviticus, chapter 14, and Numbers, chapter 19, you will find the purpose for which the blood, water, and ashes were used. They were applied to things, or persons, who were defiled, for whom atonement was to be made, or cleansing effected. These ceremonies were performed only upon persons, or things, that were unclean. Paul regards them as typical, and gives us the antetype; but that antetype is not baptism. He says, Heb. 9: 13, 14: 'For if the blood of bulls and of goats and the ashes of an heifer sprinkling the unclean, serveth to the purifying of the

flesh, how much more shall the blood of Christ, who through the Eternal Spirit offered himself without spot to God, purge your consciences from dead works to serve the living God. And for this cause he is the Mediator of the New Testament (Covenant) that by means of death, for the redemption of the transgressions under the first Testament (Covenant) they which are called might receive the promise of eternal inheritance.' Here Paul makes this mixture, sometimes called blood, and sometimes called water of purification or separation, typical of the blood of Christ. Being a type of the blood of Christ, it cannot, in any possible sense, be a type of baptism. As a ceremony, it cleansed ceremonially or typically. Then, to make it a type of baptism, forces us to the conclusion, irresistibly, that baptism, as the antetype, cleanses really. Are you ready for such a conclusion?

"But Paul makes the matter plainer still, if possible, in Heb. 10: 22: 'Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.'"

Alpha—"That is stating the case about as well as I could myself. But I see you fail to get my idea. Here was the sprinkling of both blood and water, under the Old Testament. The heart being sprinkled by the blood, then we, by a corresponding act, sprinkle water upon the body to signify the cleansing of the heart by the blood. We believe that baptism signifies an inward cleansing, or makes visible an invisible grace."

Omega—"But your idea neither harmonizes with the cases referred to in the Old Testament, nor with Paul in the New. Let us read Num. 19: 19: 'And the clean person shall sprinkle upon the unclean on the third day, and on the seventh day; and on the seventh day he shall purify himself, and wash his clothes, and bathe himself in water.'

"Do you, when you sprinkle a candidate, sprinkle him on the third day, and then again on the seventh; and enjoin upon him to purify himself, and wash his clothes, and bathe himself in water, that he may be clean?"

Alpha—"No, we do not; we sprinkle them but once."

Omega—"Then you break your law of baptism, and it

becomes no law. In Leviticus, chapter 14, we have the law of cleansing: 'And he shall sprinkle upon him that is to be cleansed from the leprosy seven times, and shall pronounce him clean, and shall let the living bird loose into the open field. And he that is to be cleansed shall wash his clothes, and shave off all his hair, and wash himself in water, that he may be clean.'

"Do you sprinkle your candidate seven times? If not, you break your law, and it becomes void.

"I said you neither agreed with the Old Testament, nor with Paul in the New. Let us note some points of difference: (1) You claim to sprinkle only clean persons; the law sprinkled only unclean. (2) You have a little water sprinkled upon the head, while Paul has the body washed with pure water.

"Another difficulty into which your position plunges you is, you separate the elements used in the sprinklings under the Old Testament—blood, water, and ashes. Paul, who understood their significance, combined them. But, to set the matter at rest, I will quote from the 9th chapter of Hebrews, beginning with the 5th verse:

"6 Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service of God:

"7 But into the second went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people:

"8 The Holy Spirit thus signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing:

"9 Which was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect as pertaining to the conscience;

"10 Which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation.

"11 But Christ being come a high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building;

"12 Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us.

"13 For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh:

"14 How much more shall the blood of Christ, who through the

Eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?

"15 And for this cause he is the Mediator of the New Testament (Covenant), that by means of death, for the redemption of the transgressions that were under the first testament (Covenant), they which are called might receive the promise of eternal inheritance.

"16 For where a testament is, there must also of necessity be the death of the testator.

"17 For a testament is of force after men are dead: otherwise it is of no strength at all while the testator liveth.

"18 Whereupon neither the first testament was dedicated without blood.

"19 For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book and all the people,

"20 Saying, This is the blood of the testament which God hath enjoined unto you.

"21 Moreover he sprinkled likewise with blood both the tabernacle, and all the vessels of the ministry.

"22 And almost all things are by the law purged with blood; and without shedding of blood is no remission.

"23 It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these.

"24 For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us:

"25 Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with the blood of others;

"26 For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself."

"I have made this long quotation for the purpose that we might get at the true meaning of the sprinklings under the Old Testament.

"The tabernacle, with all that pertained to it, Paul tells us, were but figures of the true—the tabernacle which the Lord pitched, and not man. *Heb.* 8: 2.

"This tabernacle was a figure for the time then present, and the gifts and offerings were to be continued up to the time of the 'Reformation,' then they were to cease. A new order was then to be introduced—a better tabernacle, and a better sacrifice. This tabernacle was the church; the better sacrifice the sacrifice of Christ. Christ being come an High Priest of good things to come, he entered in, not

with blood of goats or calves, but with his own blood, to appear in the presence of the Father for us, having obtained eternal redemption for us.

"In the 13th and 14th verses, he gives us the full force of his argument: 'For if the blood of bulls and goats, and the ashes of an heifer sprinkling the unclean (unclean, note you), sanctifieth to the purifying of the flesh, how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God.' Here we find the blood of Christ, and remission through that blood, typified, not baptism. This is the force of Paul's great argument throughout the Hebrew letter, the superiority of Christ's priesthood to that of Aaron's, and of his blood to that shed upon Jewish altars.

"Read from the 19th verse, to the 21st, inclusive, and you will get the Bible idea of this blood sprinkling, under the Old Testament. The end of all blood sprinkling is remission—redemption—not baptism.

"If your church identity proposition is true, then sprinkling, under the Old Testament, cannot be the type of baptism; for, under the New, it would be the thing itself. If it is not true (and this I believe to be the fact), then your transfer argument is false. Take either horn of the dilemma you please, and you are impaled.

"The only relationship that can exist between the ordinances of the New Testament, and the blood, water, and ashes, which was sprinkled under the Old, is this: the sacrifice and the blood of the sacrifice, which was sprinkled and poured under the Old Testament, pointed forward as a declaration to the sacrifice of Christ for us, and the shedding of his blood for the remission of sins.

"The ordinances of the New Testament set forth in declaration, the facts of his death, burial, and resurrection.

"The supper declares his death, as taught in I Cor. 11: 26: 'For as oft as we eat this bread, and drink this cup, ye do show the Lord's death till he come.' Baptism declares his burial and resurrection. 'Buried with Christ in baptism.'

"While all admit that the supper is a declaration of

Christ's death, yet many, very many, when it comes to that most beautiful symbol of all symbols baptism deny its symbolic import, substituting, in its stead, a sprinkling ceremony, leaving Christ dead on the tree, and death master. To illustrate: Suppose that, on next Sunday, Bro. Melton celebrates what he calls the Lord's Supper. He tells the people: 'This is, or represents the blood of the New Testament, which is shed for many for the remission of sins,' and 'as oft as ye eat this bread, and drink this cup, ye do show the Lord's death till he come.'

"Now, suppose again, that on the same day and same occasion, there are several persons who wish to join or take membership in the church. After setting forth the death of Christ in the Supper, he calls those who wish to join, to the altar; and for baptism, he sprinkles a little water upon their hands. In this act he would deny the burial and resurrection of Christ, leave him dead on the tree, and death the master.

"As certainly as the supper declares his death, baptism declares his burial and resurrection. The idea that baptism merely represents an inward cleansing, or is the sign of an invisible grace, despoils it of its real significance."

Alpha—"As stated in a former argument, Pedo-Baptist denominations generally go back to Abraham's day to establish the church. Most of our eminent writers take this position. God made a covenant with Abraham—the covenant of circumcision—and this became the initiatory rite into the church set up in his house. Abraham and his house became separate from all other peoples through this institution. The word church means, the called out, or separated. Here is the beginning of the church and its ordinances. Christ, before his incarnation, is represented as being associated with it in the wilderness. In Acts 7: 38, we read: 'This is he that was with the church in the wilderness with the angel which spake to him in the Mount Sinai, and with our fathers: who received the lively oracles to give unto us.'

"Under Moses, these ordinances—circumcision, sprinkling, and pouring, were placed upon the statute Book, which

BAPTIST SEMINARY

you will find in Leviticus, chapters 12 to 16, and in Numbers, chapter 19, and Genesis, chapter 17.

"When Christ came, he not only sanctioned the teaching of Moses by word, but submitted to these ordinances himself, giving them the highest endorsement possible. Circumcised the eighth day; inducted into his priestly office by baptism at the age of thirty, which we find, by turning to Exodus, 29: 21, was by sprinkling. Thus was transferred to the New Testament the ordinances of the church, instituted 1898 years before Christ. These ordinances being good enough for the church all these years, are they not good enough for the church to-day? If a government have the same ruler, the same laws, and the same kind of subjects, is it not the same government? On this covenant of circumcision, made with Abraham, we base our doctrine of infant baptism, that most beautiful of all rites now practiced by the church. The only change made in the transfer was from the circumcision of infants to that of baptism. Sprinkling and pouring remain as they were under the law, and as transferred by Christ. This settles the question as to why immersion is not found in the Bible. The ceremonies of the law were sprinklings and pourings, and the New Testament cannot contradict the Old."

Omega—"The doctrine of church identity will, in my opinion, be as hard to prove as to prove that sprinkling and pouring are baptism, or that infant sprinkling came in the room of circumcision. It seems to me, that of all the imaginary fancies ever conjured up by the fertile brain of any man, this caps the climax.

"Let us look at some of the absurdities it involves:

"1. The Scribes, the Pharisees, the Sadducees, and all the Jews, of whatever character, were members of the Jewish Theocracy, or Commonwealth. No moral qualification whatever was required to be a member. When John came preaching, he commanded all of these characters to repent, and do works meet for repentance. Not only so, but Jesus said to them: 'O generation of vipers, how can you escape the damnation of hell?' Yet, acording to your theory, they were bona fide members of his church, which is represented

in the Scriptures as his body, and the 'ground and pilar of the truth.'

"Paul, the persecutor of the saints, was, according to this theory, a member in good standing in what you are pleased to call the Jewish church. But hear him after his conversion: 'I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth. Which thing I also did in Jerusalem: and many of the saints did I shut up in prison, having received authority from the chief priests; and when they were put to death, I gave my voice against them.'

"Some of the Jews came to John to be baptized, because of their relation to Abraham, but John said unto them, 'And think not to say within yourselves, We have Abraham for our father; for I say unto you, that God is able of these stones to raise up children to Abraham.' This shows that their connection with the house of Abraham, nor with the Jewish commonwealth, was a ground of admission into the New Testament church. And more, it shows that the two institutions were not identical.

"2. But, again, as concerning membership in a New Testament church, the Jews had no advantage over the Gentiles; both were required to comply with the same conditions. Under the law, the Jews had the advantage, 'because that unto them were committed the oracles of God.' This became as a wall of partition between them. Christ, according to Paul, in Eph 2: 11-19, and 3: 4-6, teaches us that the Jew, under the New Dispensation, has no advantage over the Gentiles. Let us read from the 2: 13-16, inclusive:

"'But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ.'

"'For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us;

"'Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace;

"'And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby.'

"In Eph. 3: 4-6: 'Whereby when ye read, ye may understand my knowledge in the mystery of Christ;'

"'Which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit;

"'That the Gentiles should be fellow-heirs, and of the same body, and partakers of his promise in Christ by the gospel.'

"Conceive, if you can, the church as a mob at the hall of judgment, clamoring for his blood, and after his death and resurrection, hiring the soldiers to tell and circulate a falsehood about his resurrection to deceive the people. Brother, your church identity question falls to the ground, and your infant baptism with it; and your sprinkling and pouring, under the law, suffers the same fate."

Alpha—"You remember that Bro. B——, in his sermon, a few days ago, took the position that the church crucified Christ; and defied the world to dispute it. He said this was one of the landmarks of the Pedo-Baptist churches, and one that they would never yield, for their whole system was based upon it. He said Christ lived and died under the law, and that the ordinances to which he submitted were ordinances of the law—circumcision and sprinkling."

Omega—"Yes, I remember his statement to that effect, but he brought forth no evidence to prove it; and so it had no more weight with me than his own assertion—that Christ was sprinkled according to the law, which sprinkling now constitutes Christian baptism.' But if we should admit the truth of the church identity theory, and that the ordinances of the law were transferred to the New Testament church, it would not relieve you of the difficulties it involves.

"I believe it is agreed, too, by all denominations, that baptism is essential to church membership. But if your position on this question is true, it would deprive a large number of your membership of baptism. There is not a shadow of proof that, by these sprinklings, anyone was ever inducted into the Jewish Commonwealth, or any other institution. No female could join the church, if baptism came in the room of circumcision, and if the church was instituted in Abraham's house, at the time that God made the covenant of circumcision with Abraham, then the church

was 440 years without baptism, for it was that length of time from the institution of circumcision till the law of sprinkling was instituted. And from the institution of the Abrahamic covenant to the first pouring of water upon a man (and the only recorded case in all the Bible where water was ever poured on a man), was 1003 years; so that the church was without the ordinance of pouring quite a little while. And this was clearly not a case of Pedo-Baptist baptism. It is found in II Kings 3: 11: 'But Jehosaphat said, Is there not here a prophet of the Lord, that we may enquire of the Lord by him? And one of the king of Israel's servants answered and said, Here is Elisha the son of Shapat, which poured water on the hands of Elijah.'

"Taking these facts into consideration, it is going to be a difficult matter to place the beginning of the church in Abraham's house, or else have a church without any ordinance, except that of circumcision, for at least 440 years. But when it is considered that water, unmixed water, was never sprinkled upon anyone, either in the Old or New Testament, and that water was never poured upon but one person, and that not as an act of baptism, either in the Old or New Testament, your chances for affusion for baptism are very small, indeed."

Alpha—"In our investigation, we found sprinkle and pour used many times. The Lord instituted these ordinances, and commanded their strict observance. If they were not ordinances of his church, will you please tell me for what purpose they were instituted? That they were ordained and practiced under the Old Testament, you will not question. They are not to be set aside by a few dates, compared, as in your last argument. As Pedo-Baptists, we do not propose to have our cherished doctrines thus ruthlessly set aside without protest. I propose that we investigate more thoroughly the institution of sprinkling and pouring, and their uses by the church, before and after Christ came. I am sure they are no meaningless ceremonies imposed upon the people. The church being the same in all ages since its organization, its ordinances must be the same; and no man may with impunity, set them aside. It can hardly be thought possible that the whole Pedo-Baptist world, for the last sev-

eral decades, have been mistaken on this question that so much concerns the kingdom of God."

Omega—"Investigate! Nothing could please me better. So I propose we go to the Scriptures, both Old and New, and let them settle this matter, once for all. Let us first have the first institution of circumcision, sprinkling, and pouring; and let the Scriptures explain themselves.

"CIRCUMCISION—Gen. 17: 7-12, 14:

"And I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee.

"And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God."

"And God said unto Abraham, Thou shalt keep my covenant therefore, thou, and thy seed after thee in their generations.

"This is my covenant, which ye shall keep, between me and you and thy seed after thee; every man-child among you shall be circumcised.

"And ye shall circumcise the flesh of your foreskin; and it shall be a token of the covenant betwixt me and you.

"And he that is eight days old shall be circumcised among you, every man-child in your generation, he that is born in the house, or bought with money of any stranger, which is not of thy seed.

"He that is born in thy house, and he that is bought with thy money, must needs be circumcised: and my covenant shall be in your flesh for an everlasting covenant.

"And the uncircumcised man-child, whose flesh of his foreskin is not circumcised, that soul shall be cut off from his people; he hath broken my covenant."

"What are the stipulations of this covenant? (1) That Abraham should circumcise himself and his children, and those bought with his money. This was to be carried out by his posterity throughout their generations. Upon God's part, (2) To be a God unto Abraham and his seed after him. (3) To give him the land of Canaan for an everlasting possession. These are the terms of this covenant, and 'shall be in your flesh for an everlasting covenant.' Now, I want you to notice that circumcision did not belong strictly to infants, but it embraced Abraham and his servants, and all he should buy with money. Who can see baptism here, even infant baptism?

THE LAW OF SPRINKLING—Num. 19: 1-10:

"And the Lord spake unto Moses, and unto Aaron, saying, This is the ordinance of the law which the Lord hath commanded, saying, Speak unto the children of Israel, that they bring thee a red heifer without spot, wherein is no blemish, and upon which never came yoke: And ye shall give her unto Eleazer the priest, that he may bring her forth without the camp, and one shall slay her before his face.

"And Eleazer the priest shall take of her blood with his finger, and sprinkle of her blood directly before the tabernacle of the congreation seven times: And one shall burn the heifer in his sight, her skin, and her flesh, and her blood, with her dung, shall he burn:

"And the priest shall take cedar wood, and hyssop, and scarlet, and cast it into the midst of the burning of the heifer.

"Then the priest shall wash his clothes, and he shall bathe his flesh in water, and afterwards he shall come into the camp, and the priest shall be unclean until the even.

"And he that burneth her shall wash his clothes in water, and bathe his flesh in water, and shall be unclean until the even.

"And a man that is clean shall gather up the ashes of the heifer, and lay them up without the camp in a clean place: and it shall be kept for the congregation of the children of Israel for a water of separation: it is a purification for sin."

"The Lawgiver was very specific in giving directions for the preparation of this element called 'a water of separation,' and 'a purification for sin.' Now, if this be a type of baptism, as you have contended, then the antetype would really cleanse. Or, as you have also contended, this is baptism under the Old Testament, which was transferred to the New, then baptism in its first institution, did really cleanse. Are you ready to accept such a conclusion? But make it a type of the blood of Christ, which it is, then all difficulty in interpretation at once vanishes; for Christ's blood does really cleanse, and is the only cleansing element.

"Let us now note how the Lawgiver himself applied it. Num. 19: 11-22:

"He that touches the dead body of any man shall be unclean seven days.

"He shall purify himself with it on the third day, and on the seventh day he shall be clean: but if he purify not himself the third day, then the seventh day he shall not be clean.

"Whosoever toucheth the dead body of any man that is dead, and purifieth not himself, defileth the tabernacle of the Lord: and that soul shall be cut off from Israel: because the water of separation

was not sprinkled upon him, he shall be unclean; his uncleanness is yet upon him.

"This is the law, when a man dieth in a tent: all that come into the tent, and all that is in the tent, shall be unclean seven days.

"And every open vessel which hath no covering down upon it, is unclean.

"And whosoever toucheth one that is slain with the sword in the open fields, or a dead body, or a bone of a man, or a grave, shall be unclean seven days.

"And for an unclean person they shall take of the ashes of the burnt heifer of purification for sin, and running water shall be put thereto in a vessel;

"And a clean person shall take hyssop, and dip it in the water, and sprinkle it upon the tent, and upon all the vessels, and upon the persons that were there, and upon him that touched a bone, or one slain, or one dead, or a grave:

"And the clean person shall sprinkle upon the unclean on the third day, and on the seventh day; and on the seventh day he shall purify himself, and wash his clothes, and bathe himself in water, and shall be clean at even.

"But the man that shall be unclean, and shall not purify himself, that soul shall be cut off from among the congregation, because he hath defiled the sanctuary of the Lord: the water of separation hath not been sprinkled upon him; he is unclean.

"And it shall be a perpetual statute unto them, that he that sprinkleth the water of separation shall wash his clothes; and he that toucheth the water of separation shall be unclean until even.

"And whatsoever the unclean person toucheth shall be unclean; and the soul that toucheth it shall be unclean until even."

"Here in the application of the law of sprinking, we find only the unclean sprinkled upon—never a pure, clean person. In some cases they were sprinkled upon the third day, and then again on the seventh day, when they were pronounced clean. But if found to be unclean, and the water of separation was not sprinkled upon them, they were cast out of the congregation.

"Let us note here the sprinkling of blood, as blood, unmixed with other substances. But one time it is said, Blood was sprinkled upon the people. Ex. 24: 8: 'And Moses took the blood and sprinkled it upon the people, and said; Behold the blood of the covenant, which the Lord hath made with you concerning all these words.' But this, according to Paul, in Heb. 9: 19-20, was not simple, unmixed, blood. He says: 'For when Moses had spoken every precept to all the people, according to the law, he took the

blood of calves and goats, with water, and scarlet wool, and hyssop, and sprinkled both the book, and all the people, saying, This is the blood of the testament which God hath enjoined unto you.' The water of separation, or the water of purification for sin, is often called blood, as you will find in this connection—20th verse: 'Moreover he sprinkled likewise with blood, both the tabernacle and all the vessels of the ministry.'

"Blood was often sprinkled, but not upon the people. We find it sprinkled upon the altar twenty-three times; before the Lord, twice; on the mercy seat, four times; before the tabernacle, once; on the wall, once. Here, Brother, is your only chance to prove affusion for baptism from this law of blood sprinkling. Let us next note the law of leprosy, and the manner of his cleansing—Lev. 14: 1-6.

"And the Lord spake unto Moses saying,

"This shall be the law of the leper in the day of his cleansing: He shall be brought unto the priest:

"And the priest shall go forth out of the camp; and the priest shall look, and, behold, if the plague of leprosy be healed in the leper;

"Then shall the priest command to take for him that is to be cleaned two birds alive and clean, and cedar wood, and scarlet, and hyssop:

"And the priest shall command that one of the birds be killed in an earthen vessel over running water:

"As for the living bird, he shall take it, and the cedar wood, and the scarlet, and the hyssop, and shall dip them and the living bird in the blood of the bird that was killed over the running water:

"And he shall sprinkle upon him that is to be cleansed from the leprosy seven times, and shall pronounce him clean, and shall let the living bird loose into the open field.

"And he that is to be cleansed shall wash his clothes, and shall shave off all his hair, and wash himself in water, that he may be clean: and after that he shall come into the camp, and shall tarry abroad out of his tent seven days.

"But it shall be on the seventh day, that he shall shave all his hair off his head and his beard and his eyebrows, even all his hair shall he shave off: and he shall wash his clothes, also he shall wash his flesh in water, and shall be clean."

"In this chapter, and in the 19th chapter of Numbers, we have the full text of the law of sprinkling, enacted under the Old Testament—the only law ever enacted on the sub-

ject of sprinkling. In each chapter, the law has direct reference to the unclean of Israel, and to no one else. Gentiles had no part in it. Now, if this be the law of baptism, as the Pedo-Baptists or affusionitst claim, then the only Scriptural subject of baptism is an unclean person.

"But, again, if your church identity theory is true, and the law of sprinkling was the law of baptism under the old, the only change made was in the iDspensation; not in the church or her laws; and so, if this law of sprinkling is the law of baptism of to-day, by what right have you changed from blood, and blood, water, and ashes mixed, for that of simple water?

"It seems to me that if we have the same church, and the same baptism, that we should have the same element, blood, blood, water, and ashes; the same subject, an unclean person.

"What constitutes this law, which, it is claimed, has been transferred to the New Testament church? First, a command to prepare a certain element; second, how and for what they were to use that element; third, the subject, an unclean person. This is to be 'for a statute forever.

"Now, if you take away any part of this law, and substitite something else, without the consent or direction of the Lawgiver, you have broken the law and instituted one of your own. It is as important to use the right element and to sprinkle the specified subject, as to perform the act commanded.

"When we turn to the New Testament, we find the word sprinkle and sprinkling occurring six times; five times in the Hebrew letter, and once in I Peter. But, in every place, it is the sprinkling of blood, blood-water, and ashes mixed. Not in a single instance is the sprinkling of unmixed water mentioned. This being true, from whence do you get your ordinance of sprinkling pure water upon a clean subject? You will have either to abandon your law, or else abandon your present practice as a people.

"Before we pass from this law of sprinkling, there is another inconsistency to which I wish to call your attention. When contending for infant baptism, you claim that baptism came in the room of circumcision; but when contending

for sprinkling as baptism, you have it the antetype of the sprinklings under the law, and not the antetype of circumcision. Now, if baptism is the antetype of circumcision, then the law of circumcision is the law of baptism. But the law of circumcision was not a sprinkling ceremony, but a cutting round.

"If I understand you correctly, infant baptism is the antetype of circumcision; but adult baptism is either the sprinklings of the Old Testament, transferred to the New; or, secondly, baptism by sprinkling, is the antetype of the sprinklings under the law. That view evidently gives us two baptisms, and two classes of subjects, infants and adults, a separate and distinct law applying in each case."

Alpha—"We believe that baptism came in the room of circumcision, but we do not hold that baptism is the exact counterpart of circumcision, though it fills its place. Our position on that question is, that as circumcision was administered to infants as a title to church privileges, under the Old Testament, so baptism is administered to infants to secure to them privileges, under the New Testament."

Omega—"But must not the antetype resemble, at least, the type? The type of Christ's blood was blood. *Heb.* 9: 13, 14. Can the antetype be less than the type? Is not the thought far-fetched, that the blood which was sprinkled upon the altar was a type of baptism, the element of which is water? It is equally true of circumcision. Circumcision in no sense resembles any act now practiced for baptism. Two ceremonies could hardly be more unlike.

"A type cannot have two or three antetypes, neither can there be two types for one antetype. Or, to speak plainly, one figure cannot represent two realities. Here is the mistake of the Pedo-Baptists; they make circumcision, sprinkling, and pouring, under the Old Economy, all the figure of one thing—of one act—baptism. In the very nature of types and antetypes, or figures and realities, the thing is impossible.

"I believe circumcision is typical, as well as the blood, but not of baptism. Circumcision, in the flesh, Paul tells us, is typical of the circumcision of the heart. Rom. 2: 28, 29: 'For he is not a Jew which is one outwardly; neither is

that circumcision which is outward in the flesh: but he is a Jew which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God.' Col. 2: 11: 'In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ.' Phil. 3: 13: 'For we are the circumcision which worship God in the Spirit, and have no confidence in the flesh.'

"Here, Brother, is the antetype of the circumcision in the flesh, the circumcision which Christ administers; and circumcision of the flesh being the type of the circumcision of the heart, it cannot be the type of baptism, even if infant baptism has to go by default."

"We should not take things for granted, but should have a, thus saith the Lord, in determining matters of duty. Your statement that infants were circumcised under the Old Economy to entitle them to church privileges, and that infants are to be baptized to entitle them to church privileges under the New, will bear investigation. That, under the Old Economy, the male that was not circumcised, was cut off from his people is admitted; but that it admitted him to church privileges is another question. But, from your viewpoint, if males only were to be circumcised, and circumcision was the initiatory rite under the law, how can we, without violating the law, baptize any but males?

"Another difficulty just here is, as the law demanded that every male child should be circumcised, and circumcision was the initiatory rite, how sprinkling and pouring were initiatory rites also? We find both in vogue at the same time; and, in some instances, both were administered to the same person; but, in other instances, could not be. Were there two initiatory rites of the same person, or was circumcision for the males, and sprinkling for the females, as they were not included in the law of circumcision? If not, then they were deprived of membership for 1898 years.

"Again, I ask, 'What privilege does baptism secure to the infant in your church? You neither count them in making up your totals, or commune with them at the altar. You

remember that Bro. B—— said, some time ago, that the charge made that they counted their infant members in making up their totals of membership, was false; and to make his statement more emphatic, he said: 'There is not an infant in the Methodist Church in North America.' And when the question was asked him where baptism placed them, he said: 'In the Church of Jesus Christ.' I felt like congratulating the Brother for his admission that the Methodist Church was not the Church of Jesus Christ; for if they were in the Church of Jesus Christ, and not in the Methodist Church, the two institutions are not the same. But I do not believe sprinkling an infant puts it into the Church of Jesus Christ, any more than I believe sprinkling to be baptism."

Alpha—"We do not believe they are capable of discerning the Lord's body; therefore, we withhold from them the ordinance of the communion until they are able to understand its import. We believe it a very serious thing to set forth the Lord's death—his broken body and shed blood—by the use of bread and wine; and that, in doing so, we should be able to discern the Lord's body as represented by the ordinance of the supper. This, we believe, infants are incapable of doing until they arrive at a more mature age."

Omega—"Indeed! Well, that is certainly a good reason why they should not partake of the supper. But, perhaps, they can discern the import of the supper as easily as they can the import of baptism that emblemizes his burial and resurrection. So it seems to one who has never been initiated into the mysteries of the system. The best that can be said of it is, they may hear of it, but can never know it. There is no doubt in my mind that thousands in the world to-day, who have been sprinkled upon in infancy, have never heard of it, and never will hear of it.

"If I understand what is involved in being baptized, it is a voluntary yielding of obedience to a divine requirement. How much obedience is there upon the part of an unconscious infant, who receives that which it does not, and cannot, understand; and when it comes to the years of understanding, can only hear that something was done for it

by somebody else, without its knowledge or consent, called baptism.

"The question has often come to me, 'How old must persons be who were baptized in infancy, before it ceases to be baptism to them; and before their names are stricken from the infant roll?' I have known them, converted late in life, to be gladly received on their infant baptism, which they had carried all the days of a wicked life. It is said that both Bob Ingersoll and Tom Payne were baptized babies. Suppose Mr. Ingersol had been converted one week before he died; he could have joined any Pedo-Baptist church on his infant baptism, and it would have been counted as good as the best, notwithstanding his notorious life of infidelity. Infant baptism is one thing in Methodism that never falls from grace.

"I ask for one case, and one only, where any person was ever conducted into any organization, either Jew or Gentile, under the Old Economy, by sprinkling blood, blood-water, and ashes upon them.

"I ask for one case, and one only, where any person had the water of separation sprinkled upon him that was not an unclean person.

"I ask for one instance, and one only, where any person ever sprinkled water, simple, unmixed water, upon any person or thing."

Alpha—"In Num. 8: 6, 7, we have the coveted text: 'Take the Levites from among the Children of Israel, and cleanse them. And thus shalt thou do unto them, to cleanse them: sprinkle water of purifying upon them, and let them shave all their flesh, and let them wash their clothes, and so make themselves clean.' Paul, in Heb. 9: 10, calls these sprinklings baptisms; (*Diaphorois Baptimois*) many baptisms. In verses 13 and 19, he says these divers baptisms, or washings, were performed by sprinkling."

Omega—"I deny that Paul calls these sprinklings, under the law, baptism. When he refers to the sprinklings, under the law, he uses the word sprinkle. But when he refers to the washings and bathings, under the law, he uses the words '*Diaphorois Baptismois*,' divers immersions. *Heb.* 9: 10.

"In Numbers, 19th chapter, and Leviticus, 14th and 15th

chapters, we have wash and bathe in water, thirty-five times, while the word sprinkle occurs but eight times. This water of purifying was not pure water, by and means; but was the water of separation, or, as we have it in the margin, 'sin water.' Neither did this sprinkling of the water of separation upon them induct them into any organization. It was to qualify them for the tabernacle service before Aaron and his sons. Num. 8: 9: 'And I have given the Levites as a gift to Aaron and his sons, from among the children of Israel: to do the service of the children of Israel in the tabernacle of the congregation to make an atonement for the children of Israel."

Alpha—"I wish now to put in evidence Isa. 52: 15, and Ezek. 36: 25. Here we have direct proof of sprinkling for baptism. We will first consider the baptism of the Ethiopian eunuch. We know he was baptized, and the only question to settle is, 'How was he baptized, by immersion or by sprinkling?' I think we can scripturally settle this question by this text, and when so settled it will remain settled. By turning to the preceding chapter and 15th verse, from the one the eunuch was reading, the question is settled. So far as the record reveals, Philip had not named the subject of baptism till the eunuch had called his attention by saying: 'See, here is water; what doth hinder me to be baptized?' The question now naturally arises, 'How did he learn what baptism was, and how performed, if not by reading this text: 'So shall he sprinkle many nations?'" Here, Brother, is a case of sprinkling in what we know to be a Scriptural water baptism, and your demand that such a case be produced is met. Isaiah lived under the law dispensation, and was familiar with the customs and practices of that age; and being a prophet, he foretold the triumphs of Christ in the gospel age. And his prophecy is in harmony with the Commission to disciple the nations, baptizing them. 'So shall he sprinkle many nations.'"

Omega—"If the eunuch knew nothing of baptism, and Philip gave him no information on the subject, why did he not say, 'What doth hinder me to be sprinkled,' instead of saying: 'What doth hinder me to be baptized?' If he got his information from this text, that would have been the

most natural thing for him to have done. Strange, indeed, that he used a word of no kindredship whatever to the word in the text; a word that has never been rendered by any competent scholar, baptize.

"But, further, the word in the text, rendered sprinkle by the King James' translators, never means either sprinkle or baptize. Its only meaning, according to Liddell and Scott, is, 'to astonish.'

"J. H. Thayer, in his Greek-English Lexicon, says it means, 'to wonder, wonder at, marvel.'

"But we will see what other learned men say of the meaning of '*Thaumazo*,' the word rendered sprinkle in Isa. 52: 15, by the King James' Version. Two hundred years before Christ, the Hebrew Bible was translated into Greek by seventy-two learned Jews. They were familiar with both the Hebrew and Greek languages, and being appointed to that work is evidence that they were competent to give the very best results. Had the prophet meant sprinkle, they would, no doubt, have given that as the meaning of the Hebrew, '*Rantizo*,' and not '*Thaumazo*.'

"Prof. George Noyes, a competent Hebrew scholar, translates this text thus: 'As many were amazed at the sight of him, so disfigured and scarcely human was his visage and his form so unlike that of man, so shall many nations exult on account of him, and kings shall shut their mouths before him; for what had never been told them shall they see, and what they never heard shall they perceive."

"Dr. Barnes, who stood high as a scholar, said, in writing on this text: 'It may be remarked that, whichever of the above senses may be assigned, it furnishes no argument for the practice of sprinkling in baptism. It refers to the fact of his purifying or cleansing the nations, and not to the ordinance of Christian baptism; nor should it be used as an argument in reference to the mode in which that should be administered.'

"But, let us take the King James' translation, inserting in the place of sprinkle, Liddell and Scott's meaning of '*Thaumazo*,' and see if it does not make good sense, harmonizing with the text much better than the word sprinkle: 'As many were astonished at thee; (his visage was so marred

more than any man, and his form more than the sons of men;). So shall he astonish many nations; the kings shall shut their mouths at him; for that which they had not been told them they shall see; and that which they had not heard shall they consider.' Reading from the first line of the 14th verse, to the beginning of the 15th, as a parenthesis, which evidently it is; to read it sprinkle throws the whole text out of harmony, while the grammar of the text demands that we read astonish.

"Dr. J. R. Sampey, of the Southern Baptist Theological Seminary, renders Isa. 52: 14, 15, thus: 'Like as many were astonished at thee, (so marred his appearance from that of man, and his form that of the sons of men), so shall he startle many nations; kings shall shut their mouths because of him, for that which was not told to them they shall see, and that which they have not heard shall they perceive.' He says it has no more to do with baptism than does the 13th verse, which reads: 'Behold, my servant shall deal prudently, he shall be exalted and extoled, and be very high.'"

Alpha—"I have no desire to attach to this word a meaning not authorized. But in the text I find the word sprinkle, and may it not be, after all, that the King James' translators were as competent to render this passage as those who translated the Hebrew into Greek before Christ came? Gesenius says the word in the original Hebrew Scriptures, which the Seventy rendered into the Greek by the term '*Thaumazo*,' when applied to liquids means, 'to spirt, to bespatter, to besprinkle.' So you see I have good lexical authority to sustain my position."

Omega—"Gesenius is good authority. In speaking of the Hebrew word '*Nazah*,' which the Seventy rendered into Greek, by the word '*Thaumazo*,' he says it means, 'to leap, to spring, to exult, to leap for joy;' when applied to liquids, 'to spirt, to bespatter, to besprinkle.' But, in the text, the reference is not to liquids, but to nations. So Gesenius' testimony fails you."

Alpha—"Though Isaiah uses the word nations, doubtless the meaning is, that he will baptize the nations by sprinkling water upon them. In Ezekiel we have water: 'Then will I sprinkle clean water upon you.' Doubtless Isaiah meant

the same thing; Ezekiel, including all the Jews, while Isaiah included the Gentiles—many nations."

Omega—"The very nature of baptism, and the command to baptize, forbid such a conclusion. Men are not baptized by communities or nations, but one at a time. But evidently Ezekiel's words have reference to the whole house of Israel. In the 22d verse of this same chapter, he says: 'Therefore say unto the house of Israel, thus saith the Lord God; I do not this for your sakes, O house of Israel, but for mine holy name's sake, which ye have profaned among the heathen whither ye went.' In verse 24: 'For I will take you from among the heathen and gather you out of all countries, and will bring you into your own land.' Then the text: 'Then (at that time) will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols will I cleanse you.'

"Whatever this sprinkling may be, it will cleanse them as a nation, both from their filthiness and idolatry. This, baptism cannot do. Ezekiel being a Jew, and being familiar with Jewish ceremonies, had in mind, no doubt, the sprinkling of the water of purification upon the unclean, and hence used this expression in a figurative sense, having reference to the cleaning of the Jews at the time of their final restoration. There is absolutely no thought of baptism in the chapter. Give any man the New Testament to read, who is competent to understand the English language; let him read it for himself, uninstructed, upon the question of baptism; let him learn all he can know about the subject, and then give him Ezek. 36: 25, to read—the thought of baptism will never enter his mind as being taught in that chapter.

"I repeat that, in the entire Bible, there is not a single instance where any man ever sprinkled water—simple, unmixed water—upon any person, place, or thing. In the New Testament, where we find the law of baptism, the word water is not in a single instance used in connection with the word sprinkle, and but one time with the word pour, John 13: 5: 'After that he poured water into a basin, and began to wash the disciples' feet.'

"Read the entire chapter—the two prophecies—to the land, and to the people, and it will be a matter of amazement

to you that any man ever conceived the thought that it referred to baptism, then or now."

Alpha—"I accept your statement, in part, concerning Ezekiel being a Jew, and understanding Jewish ceremonies, etc., but I do not believe he had reference to their cleansing in their final restoration, but to their baptism, and to baptism as administered by the church to-day, according to the Commission of Christ.

"Christ was born under the law, circumcised in obedience to the law, kept the feasts prescribed by the law, died under the law. This being true, who will say he was not baptized under the law? John was a priest under the law, and could not, therefore, baptize anyone except according to the law. Now, if John and Christ kept the law, and the law says sprinkle, then John sprinkled the water on Christ, or John and Christ broke the law which Christ says he came to fulfill; and they both would have been stoned before they came out of the water, if John had immersed Christ.

"Now, when we consider these facts, and that Isaiah says, 'So shall he sprinkle many nations,' and Ezekiel said, 'Then will I sprinkle clean water upon you,' the conclusion is irresistible that the baptism of the law was by Divine authority, transferred from the Jewish church to the church of our times; and being a sprinkling ceremony under the Old, it can be nothing else under the New."

Omega—"If that be true, what of your admission that immersion was one mode of baptism; and what of Bro. Melton's case, as he was immersed, as well as many others of your members?

"But your argument demands a candid consideration. We will admit, for the sake of the argument, that the law of sprinkling, under the Old Economy, is the law of baptism, and that it applies to-day as in the days of Moses. Now, what are the facts which we are compelled to accept under this admission? The law is very specific, and there need be no mistake about it.

"1. A red heifer must be killed, and her body, with hyssop and scarlet, must be burned to ashes.

"2. The ashes are to be gathered up and kept for use.

"3. To the ashes of the heifer, hyssop, and scarlet must be

added the blood and water. This is the element to be sprinkled.

"4. A clean person must take of this mixture and sprinkle it upon the unclean person on the third day, and again on the seventh day. Num. 19: 19: 'And the clean person shall sprinkle upon the unclean on the third day; and on the seventh day; and on the seventh day he shall purify himself, and wash his clothes, and bathe himself in water, and shall be clean at even.'

"The law, as found in Leviticus, 14th and 15th chapters, is just as specific. The priest shall take for the leper that is to be cleansed, two living birds, cedar wood, scarlet and hyssop. He shall command that one of the birds be killed in a vessel over running water. He shall take the living bird, cedar wood, scarlet, and hyssop, and dip them in the blood of the bird that was killed over running water, and sprinkle it upon him that is to be cleansed of the leprosy seven times, and shall pronounce him clean. He that is cleansed shall wash his clothes, and shave off all his hair, and wash himself in water, that he may be clean. 'But on the seventh day, shall shave off all his hair, his head, and his beard, and his eyebrows, even all his hair shall he shave off, and he shall wash his clothes; also he shall wash his flesh in water, and he shall be clean.'

"Now, if this be the law of baptism—to eliminate the two birds, cedar wood, scarlet, and hyssop, the sprinkling of the blood of the dead bird upon the unclean person; the washing of his clothes, and the bathing of his flesh in water; the shaving off all his hair, would be a positive violation of the law found in Leviticus, 14th chapter, and would render your baptism void. When God ordains a law, it remains in force until he abrogates it, and no man may set it aside, add to, or subtract from it.

"This argument proceeds upon the ground that every Jew was either circumcised or sprinkled upon. This is not true. No one was ever sprinkled but the unclean, and no one but the males were circumcised. Now, upon what grounds do Pedo-Baptists sprinkle water upon clean persons and female infants; since nowhere has God changed the law of sprinkling recorded in Numbers and Leviticus? Christ

himself said: 'The law and the prophets were until John; since that time the kingdom of God is preached, and every man presseth into it.'

"Paul, in Heb. 9: 9, 10, speaks of these sprinklings and washings, under the Old Economy, as 'Carnal ordinances imposed upon them until the time of reformation.'

"Dr. J. M. Pendleton, in his *Brief Notes on the New Testament*, says: 'Carnal ordinances,' 'rites and ceremonies,' 'reformation,' 'the introduction of Christianity.' The time of this reformation began with the preaching of John the Baptist; hence we hear him commanding men to repent and believe on Him that should come after him as a condition of baptism, and entrance into the kingdom of God. Now, if John and Christ practiced the ceremonies of the Old Testament, why this antagonism that arose between them and the Jews? The very fact of this antagonism shows that a new order of worship and ceremonies had been introduced by them.

"After a thorough investigation of the subject, I am fully convinced that the first baptism, as we now have it, was performed by John the forerunner of Christ, which was by immersing the candidate in water.

"I submit that if these sprinklings, under the law, is baptism, and has been transferred to this Dispensation, it is exceedingly strange that the leading commentaries and encyclopedias are silent on the question. And it is stranger still that Christ and the apostles, in giving us direction on the subject of baptism, never intimated such a thing as that the sprinklings of the law had been transferred to the New Testament as the law of baptism, but gave an entirely different word expressive of the act we should perform.

"If your transfer theory be true, why did the apostles receive baptism at the hands of John, with hundreds of others, already being church members, and already having received what you call baptism under the law? Why baptize them twice, using the same act and for the same purpose? Sprinkling them to induct them into the church, while already in the church, if your theory be true.

"Christ said, Math. 23: 13: 'But woe unto you Scribes and Pharisees, hypocrites! for ye shut up the kingdom of

heaven against men; for ye neither go in yourselves, neither suffer ye them that are entering to go in.' Read the entire chapter, especially the 33d verse: 'Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?' Read this with your theory in mind; then, if you conclude that they were bona fide church members, I have no further argument to make."

Alpha—"I will close my argument on the force of the preposition *with*, as found connected with water, Spirit, and fire. In Math. 3: 11; Mark 1: 8; Luke 3: 16, we have 'baptized *with* water,' 'baptized *with* Holy Spirit,' 'baptized *with* fire.' Here we have three kinds of baptisms; that is, baptism in which we have three kinds of elements—water, Spirit, and fire. In every text quoted, the preposition *with* is connected with the several different elements. To my mind this is proof positive that the element is applied to the person, and not the person to the element. I remember your past argument, that this preposition was wrongly translated; that it should be rendered *in* water, Spirit, and fire. That is an easy way to meet an argument. We should not assume to be wise above that that is written. Those who gave us the King James' Translation were men of the highest type of scholarship; and being conversant with both the Hebrew and Greek languages, were able to give us, in corresponding words in English, the meaning of the original languages. Also being familiar with the law of sprinkling, enacted under Moses, and knowing that that law had never been abrogated, but was still binding upon God's people, they could but render this preposition as we find it in the texts quoted. I am not ready to set aside the scholarship and honesty of these men of letters till, at least, more convincing proof is offered than has yet been done by immersionists. 'Baptized with water, baptized with the Holy Spirit, baptized with fire.'

"I now wish, in concluding this discussion, to link together the arguments previously made, to show how conclusively they sustain my proposition: 'Sprinkling, or pouring water upon a proper subject, in the name of the Father, and of the Son, and of the Holy Spirit, is Scriptural baptism.'

"First, the historical argument. This showed that affusion was practiced for baptism in the very early ages, and is to-day the prevailing mode of baptism. I have been unable to find any enactment, under the New Dispensation, ordaining any act for baptism. I find commands to baptize, and examples of baptism, but, as shown in previous arguments, these commands were but the enforcement of the law ordained under the Old Dispensation, which was that of sprinkling and pouring.

"The second argument was 'the identity' of the Jewish and Christian churches, which involves, necessarily, the transference of the law of sprinkling from the Old Dispensation to the New. Upon this doctrine of church identity, you will find all Pedo-Baptist denominations are a unit. Take away this doctrine, you will at once destroy all certain knowledge as to what the act of baptism is; and, also that most precious doctrine to all Pedo-Baptist hearts—infant baptism. We do not propose to yield this citadel without contesting every inch of the ground. We know that sprinkling and pouring were ordained under the Old Testament, and that infants were circumcised; but we have failed to find the enactment of any law of baptism under the New. The Commission, as given by Christ, is but the enforcement of the law of baptism practiced by the Jewish Church. 'Go disciple all nations, baptizing them.' 'So shall he sprinkle many nations.' 'Then will I sprinkle clean water upon you, and you shall be clean.' 'I indeed baptize you with water; he shall baptize you with the Holy Ghost, and with fire.'

"I now submit the foregoing arguments as conclusive in favor of affusion and sprinkling for baptism, hoping they will prove fruitful in leading to obedience to him who ordained the law of baptism." (*Alpha.*)

Omega—"In concluding this discussion, I certainly am willing to give full force to the preposition *'with,'* found in these texts or in any other in which it is found. I believe, however, that from a Scriptural, grammatical, and logical standpoint, the text should be rendered, 'I indeed have immersed you in water unto repentance; he shall immerse you in the Holy Spirit, and in fire.'

"In the science of language, every word must fill its own function. The preposition has its place, and we could not do without it; but it can never take the place of the verb. Verbs alone, with their participles, express action If I should write, 'I indeed you with water,' there would be no sentence formed, for the want of a verb. It would not even amount to the dignity of a phrase, much less a sentence. The preposition *with* can never change the action of the verb baptize, or the object it governs. Indeed, the preposition *with* never expresses action. Prepositions may, and do, denote the implement or element used, by which, or in which, action is performed as expressed by the verb; also denote place or state, but never denote action. All nouns are governed by verbs and prepositions, when in the objective case, but to govern a noun and to express action is quite another thing. Take the text under consideration: 'I indeed baptize you with water unto repentance; he shall baptize you with the Holy Spirit, and with fire.' Here, 'with' governs water, Spirit, and fire, the elements used, but has nothing to do whatever in expressing the action on the subject, 'I.' That is expressed by the verb baptize, which expresses what the subject, 'I,' did. 'I indeed baptize you.' Here the personal pronoun 'you' is the object of the transitive verb baptize, and receives the action of the subject, 'I,' as expressed by the verb. Note the action of the subject terminates upon the object, 'you,' while 'with,' the preposition, governs water, Spirit, and fire, without expressing any action whatever.

"John killed a man. This is a simple sentence.

"John baptized a man. This is just as simple. Both are grammatically and logically true.

"John baptized a man with water. John baptized a man in water. Both these sentences are grammatically and logically true. The first shows that the element used was water. The second shows that baptism was in the element, water. I have never known one Scripturally baptized but was baptized with water. It is the only element in Christian baptism.

"John sprinkled water upon a man. John poured water upon a man. Both sentences are grammatically and logi-

cally true, but not true baptism. In changing the verb from baptize to sprinkle, we have a change of object also. Instead of having person as the object of the verbs sprinkle and pour, we have water, while the person is governed by the preposition *upon*. Here the act of the actor terminates upon the water, and not upon the man, thus showing that in baptism the man is applied to the water, and not the water to the man.

"John sprinkled a man. John poured a man. Both ungrammatical and illogical. Sprinkle, 'to scatter, to disperse; as a liquid or dry substance composed of fine, separable particles; as Moses sprinkled handfuls of ashes toward heaven.'—(*Webster.*)

"To sprinkle a man, according to this great author, would be to scatter him in particles.

"John can sprinkle water upon a man; but he cannot sprinkle a man; John can pour water upon a man, but he cannot pour a man; John can baptize a man, but he cannot baptize water; therefore the two acts, baptize and pour, are not the same, and cannot, therefore, mean the same.

"These concise statements are made to show that baptize, sprinkle and pour so widely differ that they require a different construction, having different prepositions, different objects, and, consequently, different meanings.

"Let us read the text, as the Holy Spirit gave it. 'I, indeed, am immersing you in water unto repentance; but he who after me is coming is mightier than I, whose sandals I am not fit to bear: he will immerse you in Holy Spirit and fire.'

"The American Committee, who insisted on translating this preposition in the Canterbury Revision, have recently brought out a revision of their own, in which they have rendered the Greek *'en'* by our English 'in.' 'Baptized in water.' When we consider the fact that the Committee is composed of Pedo-Baptists, with but two exceptions, it is the more significant, as they would, had it been consistent with the highest scholarship, rendered it otherwise. One of the exceptions was a Quaker, the other a Baptist, hence there was but one immersionist on the Committee. Yet it is branded as a Baptist Bible.

"The significance of the Ordinances, in their monumental design, forever exclude sprinkle and pour as meanings of *Baptizo*. Baptism and the Supper stand as monuments of the death, burial, and resurrection of Jesus Christ, setting forth these fundamental truths as nothing else could.

"It was my privilege, some time ago, to stand at the foot of the great Washington monument, in the city of Washington. It is truly great in its proportions. I will never forget the emotions that stirred my soul as I looked upon that wonderful piece of masonry. It was not the height, diameter, or circumference of the mighty pile of stone, as it towered high toward the heavens, that filled me with admiration and stirred the very depths of my patriotism. No. In my mind, I was transported to the colonial days, when freedom was a dream, and liberty was still hidden in the recesses of the future. In my imagination, I heard ringing out, loud and clear, the bugle's call to arms. I saw, as moved by some great impulse, a freedom-loving people, gathering upon the shores of the Atlantic. I saw them marshaled into companies, regiments, and divisions. At their head stood one whose bearing was majestic, whose purpose was high and inspiring, whose watch-word was 'Liberty or death.' I heard the tramp of the marshaled hosts as they marched to battle and to victory. I heard the boom of cannon and the roar of musketry, and the clash of swords. A mighty conflict, a mighty struggle; but love of right and liberty gained the day, and the bell of liberty rang out loud and clear the birth of American liberty. Then I heard the tramp of the young nation resounding over hill and vale, and the song of peace, and the shout of liberty, till a nation stood forth, clad with the habiliments of power and majesty that command the respect and love of an admiring world. The monument, within itself, is but a pile of stone, laid one upon another, till it almost pierces the sky; but the valor, the deeds, the achievements of him to whose memory it was erected, are the nations glory, and the world's benefaction.

"So of the monuments erected in the kingdom of Jesus Christ, baptism, and the Lord's Supper. The Supper is but bread and wine; baptism but the immersion of a child of

God in water. But these point to the achievements of Him who is the Son of God; who laid down his life and took it again—the most wonderful event of all events—'laid down his life and took it again.' Here the works of him who had the power of death are destroyed; death is robbed of its power, the grave of its victory, and life and immortality is brought to light through the gospel; earth restored to more than its Eden beauty, because sin is to be blotted out, its slaves set at liberty, and the earth filled with the knowledge of the glory of God. Blot out the knowledge of these wonderful achievements, and the Supper and baptism would lose at once their beautiful significance, their monumental import. But when Scripturally observed, they most forcibly and beautifully declare, in emblem, those wonderful achievements of the Christ of God.

"In view of this emblematic teaching, both Paul and Peter associate them with the death, burial, and resurrection of Jesus Christ; and that, too, in such a way as to exclude forever sprinkling and pouring as forms of baptism. In the Supper, we see the body broken, and the blood shed—the 'blood shed for many for the remission of sins.' 'As oft as ye eat of this bread, and drink this cup, ye do show the Lord's death till he come.' 'Let us not leave Christ dead on the cross, but let us have him buried and raised again.' 'Baptized into his death.' 'Buried with him by baptism into death.' 'Planted together in the likeness of his death, we shall be also in the likeness of his resurrection.' 'Buried with him in baptism.' 'Planted together in the likeness of his death, we shall be also in the likeness of his resurrection.' 'Else what shall they do which are baptized for the dead: if the dead rise not at all why are they then baptized for the dead?' 'The like figure whereunto baptism doth also now save us * * * * * by the resurrection of Jesus Christ.' To say that sprinkling and pouring are forms of baptism is to say these Scriptures are meaningless. If it be answered, 'These Scriptures represent Spiritual baptism, and cannot, therefore, be used as proof to indicate what the action of water baptism is,' it is answered, 'Spiritual baptism is not a figure of anything. It was a real baptism, as real as water baptism, though Spiritual, for the disciples

were really baptized—immersed—on the day of Pentecost, in the Spirit.

"But, should we admit that these texts do refer to Spiritual baptism, how then shall affusion for baptism be helped? No form of affusion can represent a burial or resurrection. Such a thing is absolutely impossible.

"To read: 'Therefore we were buried with him by sprinkling or pouring unto death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.'

"'For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection.'

"'Else, what shall they do which are sprinkled for the dead; if the dead rise not at all, why are they then sprinkled for the dead?' 'The like figure whereunto sprinkling or pouring doth also now save us * * * * by the resurrection of Jesus Christ.'

"Such a reading is, by every law of language, forbidden; for it throws every text into confusion and makes them a medley, instead of intelligent reading. Sprinkle and pour have no more place in these texts than the braying of Balaam's animal had in that beautiful sentiment he uttered: 'Let me die the death of the righteous, and let my last end be like his.'

"The real significance of baptism seems hardly to have entered into the minds of but few people. Many seem to regard it as a mere matter of indifference as to whether they are baptized at all; and if baptized, it makes but little difference how, just so water is applied and their consciences are satisfied, something having been done for them, called baptism. There are multiplied thousands of converted people in the world to-day who have nothing but this substitute—affusion—which is not even a counterfeit of baptism. This perversion in act arose by reason of its perversion in design. In the early ages after Christ, there were those who believed baptism secured the salvation of the baptized, and hence in threatened cases of dissolution, resort was had to affusion, as in the case of Novation, in the year 250. Though this innovation was vigorously opposed by

the true churches, it gradually gained favor with the heterodox churches till, as one writer says, 'the exception became the rule.'

"When we consider that God Himself instituted baptism, and commanded it to be administered in the name of the Trinity, invoking the name of the Father, and of the Son, and of the Holy Spirit; and that it emblematically set forth the great fundamental doctrines of salvation, the death, burial, and resurrection of Jesus Christ; and that it declares our fellowship with Him in his death and resurrection; and that a New Testament church can only consist of immersed believers; and that the perpetuation of the church depends upon believers being immersed; and that the great Commission cannot be carried out if immersion should be supplanted by any substitute, as sprinkle or pour, we can at once see its far-reaching importance. In the Commission, we find both faith and baptism. The one admits into salvation; the other admits into church fellowship. The one is the dividing line between the saved and the lost; the other, between the church and the world. The one is the immediate cause of salvation, instrumentally; the other declares salvation already possessed by him who is a proper subject of it.

"'And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth.

"'Go ye therefore, disciple all nations, immersing them into the name of the Father, and of the Son, and of the Holy Spirit;

"'Teaching them to observe all things whatsoever I have commanded you, and, lo, I am with you alway, even unto the end of the world. Amen.'"

AN APPENDIX OF FACTS.

1. It is a fact that Christ commanded to baptize disciples.

2. It is a fact that the command to baptize expresses specific action.

3. It is a fact that but one word is used (*Baptizo*) to express that one act.

4. It is a fact that Christ submitted to that one act, being baptized of John in the river of Jordan.

5. It is a fact that He submitted to but one act, which act was specific, expressed by the word *Baptizo*.

6. It is a fact that, if we would be Scripturally baptized, we must submit to the same act to which Christ submitted.

7. It is a fact that there must be a sufficiency of water for two men to go down into, to have a Scriptural baptism.

8. It is a fact that there must be a sufficiency of water in which to bury a man, in order to a Scriptural baptism.

9. It is a fact that John the Baptist baptized in the river Jordan, and Enon, because there was much water there.

10. It is a fact that during John's, Christ's, and the apostles' ministry, all baptisms were alike—one act, not three.

11. It is a fact that *Baptizo*, in its construction with other words, absolutely exclude sprinkling and pouring as meanings.

12. It is a fact that *Rantizo* and *Cheo* cannot, by any law of language, be rendered baptize, or by any word akin to it.

13. It is a fact that sprinkle and pour can not be substituted for baptize in a single instance where it is found in the Bible.

14. It is a fact that baptize can not be substituted for sprinkle or pour in a single instance where they occur in the Bible. Example: "After that He poureth water into a basin, and began to wash the disciples' feet." (*John* 13: 5.) Read: "He baptized water into a basin."

"15. It is a fact that when you know the primary, or radical, meaning of a word, you know its true meaning; and when used in a figurative sense, the figure must represent the real meaning, or else it does not attain the dignity of a figure.

16. It is a fact that the radical meaning of *Baptizo* is to dip or immerse.

17. It is a fact that the radical meaning of *Rantizo* is to sprinkle, therefore, sprinkle can neither be the real or figurative meaning of *Baptizo*.

18. It is a fact that things that differ are different things.

19. It is equally a fact that acts that differ are different acts.

20. It is a fact that immerse and sprinkle, as acts, differ; therefore immerse and sprinkle are different acts, and can not be and mean the same.

21. It is a fact that immersion being baptism, sprinkle is not even a counterfeit of it, much less baptism itself, for a counterfeit must resemble, at least, the genuine.

22. It is a fact that *Baptizo* can never be rendered "to scatter, to disperse," but *Rantizo* can.

23. It is equally a fact that *Rantizo* can never be rendered, "to dip, or immense," but *Baptizo* can.

24. It is a fact that the meanings of baptize and sprinkle are as different as light and darkness. This being true, sprinkling is not even the semblance of the shadow of the shade of baptism.

25. It is a fact that two facts concerning the same subject can not be in conflict with each other. Baptize and sprinkle, as regards this Ordinance, conflict; therefore, both can not be baptism.

26. It is a fact that when two statements concerning the same incident conflict with each other, one or the other is wrong. A says, "Immersion is baptism." B says, "Sprinkling is baptism." They conflict, therefore, both cannot be right.

27. It is a fact that when people were baptized in Bible times they came up out of and from the water.

28. It is a fact that when immersionists baptize today, they come up out of, and from the water.

29. It is a fact that when Pedo-Baptists sprinkle for baptism, there is neither a coming up from, or out of water; for, usually, there is none to come from.

30. It is a fact that the best Greek Lexicons say *Baptizo* means to dip or immense. *See Liddell and Scott, Thayer and others.*

31. It is a fact that not one of them give sprinkle or pour as the meaning of *Baptizo.*

32. It is a fact that the best Commentaries, both Baptist and Pedo-Baptist, say the apostolic practice was that of immersion, and not affusion.

John Wesley, in his comment on Rom. 6: 4: "The allusian is to the ancient manner of baptizing by immersion."

Adam Clark, on the same Scripture: "It is probable that the apostle here alludes to the mode of administering baptism by immersion, the whole body being put under water."

Albert Barns, on the words, "Therefore we are buried," says: "It is altogether probable that the apostle, in this place, had allusion to the custom of baptizing by immersion. This can not, indeed, be proved so as to be liable to no objection, but I presume this is the idea which would strike the great mass of unprejudiced readers."

Zwinglius: "When ye were immersed into the water of baptism, ye were engrafted into the death of Christ: that is, the immersion of your body into water was a sign that ye ought to be ingrafted into Christ and his death, that as Christ died and was buried, ye also may be dead to the flesh and the old man, that is, to yourselves."

James McKnight: "Christ's baptism was not the baptism of re-

pentance, for he never committed any sin. But he submitted to be baptized; that is, to be buried under the water by John, and then raised out again."

Conybeare and Howson, on the same Scripture, say: "This passage can not be understood unless it be borne in mind that the primitive baptism was by immersion."

33. It is a fact that Encyclopedias agree that *Baptizo* means to immerse:

Encyclopedia Ecclesiastica: "Whatever weight, however, may be in these reasons, as a defence of the present practice of sprinkling, it is evident that during the first ages of the church, and for many centuries afterwards, the practice of immersion prevailed."

Metropolitan Encyclopedia: "We readily admit that the literal meaning of the word baptism is immersion, and that the desire of resorting again to the ancient practice of the Church of immersing the body, which has been expressed by many divines, is well worthy of being considered."

Encyclopedia Americana: "In the time of the apostles the form of baptism was very simple. The person to be baptized was dipped in a river, or vessel, with the words which Christ had ordered, and, to express more fully his change of character, generally adopted a new name."

Encyclopedia Britannica: "Christian baptism is the sacrament by which a person is initiated into the Christian Church. The word is derived from the Greek *Baptizo,* the frequentative form of *bapto, to dip, or wash.* The usual way of performing the ceremony was by *immersion.* In case of sick persons (*clinici*) the minister was allowed to baptize by pouring water upon the head, or by sprinkling. In the early Church '*clinical*' baptism, as it was called, was only permitted in cases of necessity; but the practice of baptism by sprinkling gradually came in, in spite of the opposition of councils and hostile decrees. The Council of Ravenna, in 1311, was the first Council of the Church which leagalized baptism by sprinkling, by leaving it to the choice of the officiating minister."

Chambers' Encyclopedia: "It is, however, indisputable that, in the primitive Church, the ordinary mode of baptism was by immersion, in order to which baptisteries began to be erected in the third, perhaps in the second century; and the sexes were usually baptized apart."

Edinburgh Encyclopedia: "The first law to sanction aspersion as a mode of baptism was by Pope Stephen II., A. D. 753. But it was not till the year 1311 that a Council, held at Ravenna, declared immersion or sprinkling to be indifferent."

National Encyclopedia: "The manner in which the rite was performed appears to have been at first by *complete immersion.*"

Rees's Encyclopedia: "In primitive times this ceremony was performed by *immersion.*"

Brand's Cyclopedia: "Baptism was originally administered by *immersion,* which act is thought, by some, necessary to the sacrament."

34. It is a fact that writers of Church history say *Baptizo* means to immerse, and that the early churches baptized by immersion.

Philip Shaff, but recently dead, one of America's greatest scholars, a Presbyterian, said: "The usual form of baptism was by immersion. This is inferred from the original of the Greek *baptizein* and *baptismos;* from the analogy of John's baptism in the Jordan; from the apostle's comparison of the sacred rite with the miraculous passage of the Red Sea, and the escape of the ark from the flood, with a cleansing and refreshing bath; and with burial and resurrection; finally, from the general custom of the ancient church, which prevails in the East to this day."

Dean Stanley (*Christian Institutions*), says: "Into this society they passed by an act as natural as it was impressive. The plunge into the bath of purification, long known among the Jewish nation as a symbol of a change of life, had revived with a fresh energy by the Essenes; and it received a definite signification and impulse from the austere prophet who derived his name from the ordinance. This rite was retained as the pledge of entrance into a new and universal communion. In that early age the scene of the transaction was either some deep wayside spring or well, as for the Ethiopian, or some rushing river, as the Jordan, or some vast reservoir, as at Jericho or Jerusalem, whither, as in the baths of Caracalla, at Rome, the whole population resorted for swimming or washing. The earliest scene of the immersion was in the Jordan. That rushing river—the one river of Palestine—found at last its fit purpose."

The same writer says: "For the first thirteen centuries the almost universal practice of baptism was that of which we read in the New Testament, and which is the very meaning of the word baptize—that those who were baptized were plunged, submerged, immersed into water. That practice is still, as we have seen, continued in Eastern churches."

Prof. L. L. Pain, an eminent scholar, connected with a Congregational Theological Seminary, gives out these strong and impressive words: "It may be honestly asked by some, 'Was immersion the primitive form of baptism, and, if so, what then?' As to the question of fact, the testimony is ample and decisive. No matter of Church history is clearer. The evidence is all one way, and all church historians of any repute agree in accepting it. We can not even claim originality in teaching it in a Congregational Seminary. And we really feel guilty of a kind of anachronism in writing an article to insist upon it. It is a point on which ancient, mediaeval, and modern historians alike, Catholic and Protestant, Lutheran and Calvinist, have no controversy. And the simply reason for this unanimity is that the statements of the early fathers are so clear, and the light shed upon their statements, from the early customs of the church, is so conclusive, that no historian who cares for his reputation would dare to deny it; and no historian who is worthy of the name would wish to. There are some historical questions, concerning the early church, on which the most learned writers disagree—for example, the question of infant baptism—but

on this one of the early practice of immersion, the most distinguished antiquarians, such as Bingham, Augusti, Coleman, Smith, and such historians, as Mosheim, Geiseler, Hase, Milman, Shaff, Alzog (Catholic) hold a common language." Dollinger (Catholic), one of the most eminent scholars among his people, says of baptism: "Baptism by immersion continued to be the prevailing practice of the Church as late as the fourteenth century."

35. It is a fact that the first case of affusion for baptism, being that of Novation, was 250 years after Christ.

36. It is a fact that testimony is abundant that the ordinance was changed from immersion to sprinkling and pouring, between the third and seventeenth centuries.

Geiseler, on the question of the change, says: "It was often necessary to baptize the sick, and, in that case *sprinkling was substituted for the usual rite.*"

Dr. Shaff answers a question that, no doubt, has interested the minds of many enquirers after the truth. Hear him: "The question now arises, when and how came the mode of pouring and sprinkling to take the place of immersion, as a rule. The *change* was gradual and confined to the Western churches. The Roman Church, as we have seen, backed by the authority of Thomas Aquinas, the 'Angelic Doctor,' took the lead in the thirteenth century, yet so as to retain in her rituals the form of immersion as the older and better mode. The practice prevailed over theory, and the exception became the rule."

..Dr. George Knapp speaks authoritatively on the change. He says: "Immersion is peculiarly agreeable to the institution of Christ, and to the practice of the apostolic church, and so even John baptized, and immersion remained common for a long time after; except in the third century, or perhaps earlier, the baptism of the sick was performed by sprinkling or affusion. Still some would not acknowledge this to be true baptism, and controversy arose concerning it, so unheard of was it at that time to baptize by affusion."

Dr. Wall says: "France seems to be the first country in the world where baptism by affusion was used ordinarily to persons in health, and in the public way of administering it. From France it spread (but not till a good while after) into Italy, Germany, Spain, etc., and, last of all, into England."

Dean Stanley writes at length on the change from immersion to that of sprinkling. Hear him: "We now pass to the *change* in the form itself. For the first thirteen centuries the almost universal practice of baptism was that of which we read in the New Testament, and which is the very meaning of the word baptize: that those who were baptized were plunged, submerged, immersed into the water. That practice is still, as we have seen, continued in Eastern churches. In the Western Church, it still lingers among Roman Catholics in the solitary instance of the Cathedral of Milan; amongst Protestants, in the numerous sect of the Baptists. It lasted long into the middle ages. Even the Icelanders, who at first shrank from the water of their freezing lakes, were reconciled when they

found that they could use the warm water of the geysers. And the cold climate of Russia has not been found an obstacle to its continuance throughout that vast empire. Even in the Church of England it is still observed in theory. The *Rubric,* in the public baptism for infants, enjoins that, unless for special causes, they are to be dipped, not sprinkled. Edward VI. and Elizabeth were both immersed. But since the beginning of the seventeenth century, the practice has become exceedingly rare. With the few exceptions just mentioned the whole of the Western churches have now *substituted* for the ancient bath the ceremony of letting fall a few drops of water on the face."

Again, he says: "The practice of immersion, apostolic and primitive as it was, was peculiarly suitable to the Southern and Eastern countries, for which it was designed, and peculiarly unsuitable to the taste, the convenience, and the feelings of the countries of the North and West. Not by decree of Council or Parliament, but by the general sentiment of Christian liberty, this great change was effected. Not beginning till the thirteenth century, it has gradually driven the ancient Catholic usage out of the whole of Europe. There is no one who would now wish to go back to the old practice. It had, no doubt, the sanction of the apostles and their Master. It had the sanction of the venerable churches of the early ages, and of the sacred countries of the East. Baptism by sprinkling was rejected by the whole ancient church (except in the rare case of deathbeds or extreme necessity) as no baptism at all."

Again, he says: "It is a striking example of the triumph of common sense and convenience over the bondage of form and custom. Perhaps no greater change has ever taken place in the outward form of Christian ceremony with such general agreement. It is a greater change, even, than that which the Roman Catholic Church has made in administering the sacrament of the Lord's Supper in the bread without the wine. For that was a change that did not affect the thing that was signified; whereas the change from immersion to sprinkling has set aside the larger part of the apostolic language regarding baptism, and has altered the very meaning of the word."

37. It is a fact that controversy arose over the change of baptism from immersion to that of sprinkling.

38. It is a fact that no man has a right to change one word of God's divine revelation.

39. It is a fact that, though this innovation was introduced in the third century, immersion continued to be the prevailing practice up to the beginning of the thirteenth century.

40. It is a fact that the language of baptism is an universal language.

We will suppose that here is a representative convention of intelligent men out of every nation under heaven, each one knowing only his native tongue.

We will suppose again that only one man among the number understands the formula, "I indeed immerse you in water." This

man leads a candidate down into the water and immerses him. The onlooking assembly, though they understood not one single word of the formula, yet beholding the act performed, would at once interpret the act in their own tongue; and each one would understand it alike. Each would exclaim in his own vernacular: "Burial and resurrection."

Human speech is too poor to produce one word or sentence, the meaning of which can be instantly understood by one of another tongue without translation and interpretation.

But God has appointed an ordinance of His church, called immersion, that is self-interpreting into every language of earth, and no amount of explanation can change what the eye sees—a burial and resurrection.

But now suppose, again, that instead of immersing the man, he should, using the same formula, sprinkle or pour water upon the head of the candidate, what significance would there be in these acts to the onlookers? Would such acts be self-interpreting, translating through the eye into all the tongues of earth, so that every man could understand their significance? I trow not.

Baptism—that is, immersion—not only speaks an universal language, but it is a garment that fits every believer, whether large or small, young or old, and never needs to be changed, for it never becomes soiled or needs repairs. Like the vesture of our Lord, it is without seam throughout, and distinguishes the wearer from all other peoples.

41. It is a fact that those denominations who practice sprinkling and pouring for baptism, also practice immersion, and also teach in their standards that immersion is baptism.

42. It is also a fact that those dominations who believe in scriptural baptism is the immersion of a believer in water, reject affusion as no baptism at all, and regard it is an innovation foisted upon the world by the Catholic Church.

43. It is a fact that our obligation to obey Christ's command, "Be baptized," is not a matter of choice, not a matter of convenience; no, not a matter of pleasure; but a matter of solemn obedience; of loving loyalty, in which we are willing to do the thing he commands because he commands it.

44. It is a fact that the command to be baptized is the most abused command in the Bible. Men take liberties with that command they would not dare do with any instrument of legal business.

45. It is a fact that, if a man should do to a plain promissory note as some men do to baptism—change the entire face of the note, as they have changed the "very meaning of the word baptize," (*Stanley*) they would subject themselves to the penalty of imprisonment.

46. It is a fact that if a man admits that immersion is baptism, and that immersion was the practice of Christ and the apostles (and most all historians and commentators do), and yet sets immersion aside and practices affusion, he does one of two things: First, he ignores the command of Christ as unworthy his consideration; or,

second, sets himself up as wiser than Christ, knowing better than he what will best conserve the interests of his kingdom on earth.

47. It is a fact that every man who believes in Christ unto salvation, believes just like every other man who believes. And it is equally a fact that every one who is Scripturally baptized has a baptism just like every other Scriptural baptism.

48. It is a fact, this being true, that there are thousands of Christians in the world today who are unbaptized, having submitted to a substitute that is not even a counterfeit of baptism.

49. It is a fact that there is but one baptism. "One Lord, one faith, one baptism." (*Paul.*)

50. It is a fact that facts are stubborn things when it comes to the facts of baptism.

THE END.

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